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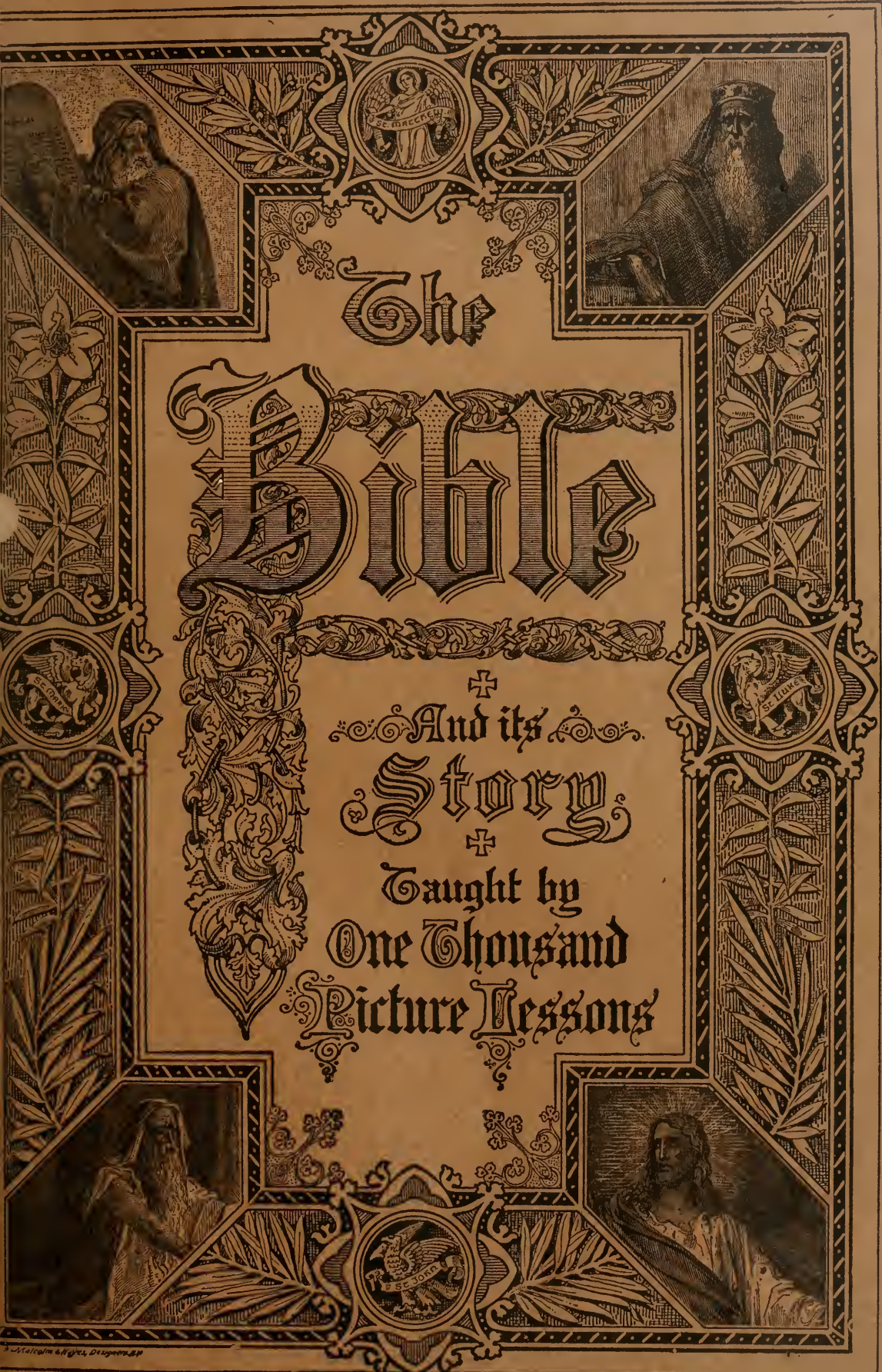
PRINCETON • NEW JERSEY



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The Bible and its story..



The

Bible

And its

Story

Taught by

One Thousand

Picture Lessons



Israel Waits for God

FROM THE BIBLICAL SERIES, BY GUSTAVE DORÉ.



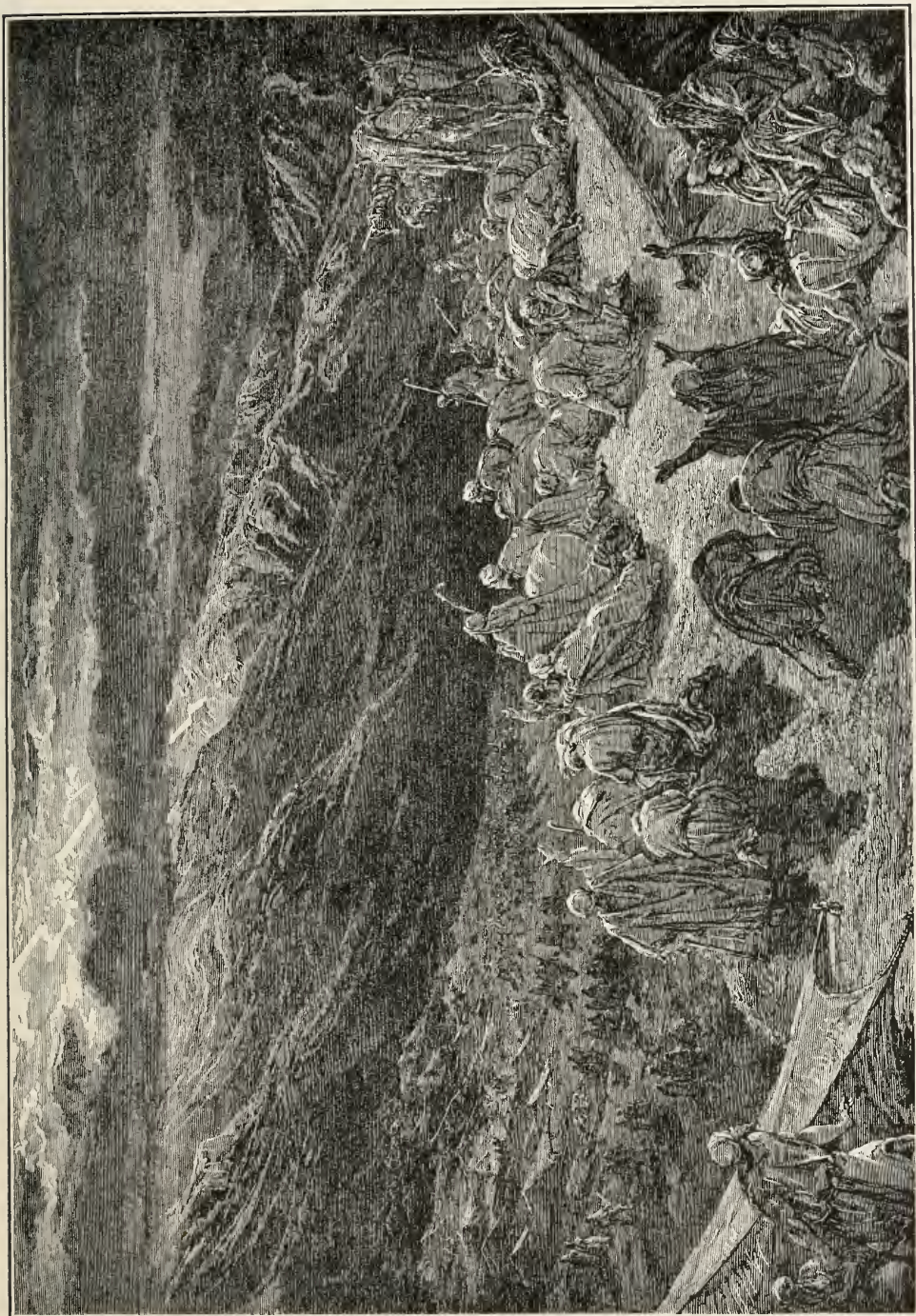
"And he said unto the people, Be ready against the third day."—Ex., 19, 15.

ARRIVED at Sinai, the region where his mission had been first revealed to him, Moses went up the Mount, to return thanks to God, who had enabled him to guide all this vast multitude in safety. Again in the high solitudes he heard God's voice; and God gave him a second message to bear to Israel, a proffer of eternal guardianship. "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation."

Joyfully indeed did Moses bear this message to his people, and eagerly did they promise to obey. Then God told Moses that He Himself would speak to the Israelites. Such was His Glory that no mortal might look on Him and live; but as a hidden Voice would He speak from the mountain that Israel might remember His commands forever.

The people were given two days to prepare themselves for the tremendous event, to cleanse themselves both in body and mind from all impurity. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."





THE HISTORY OF THE

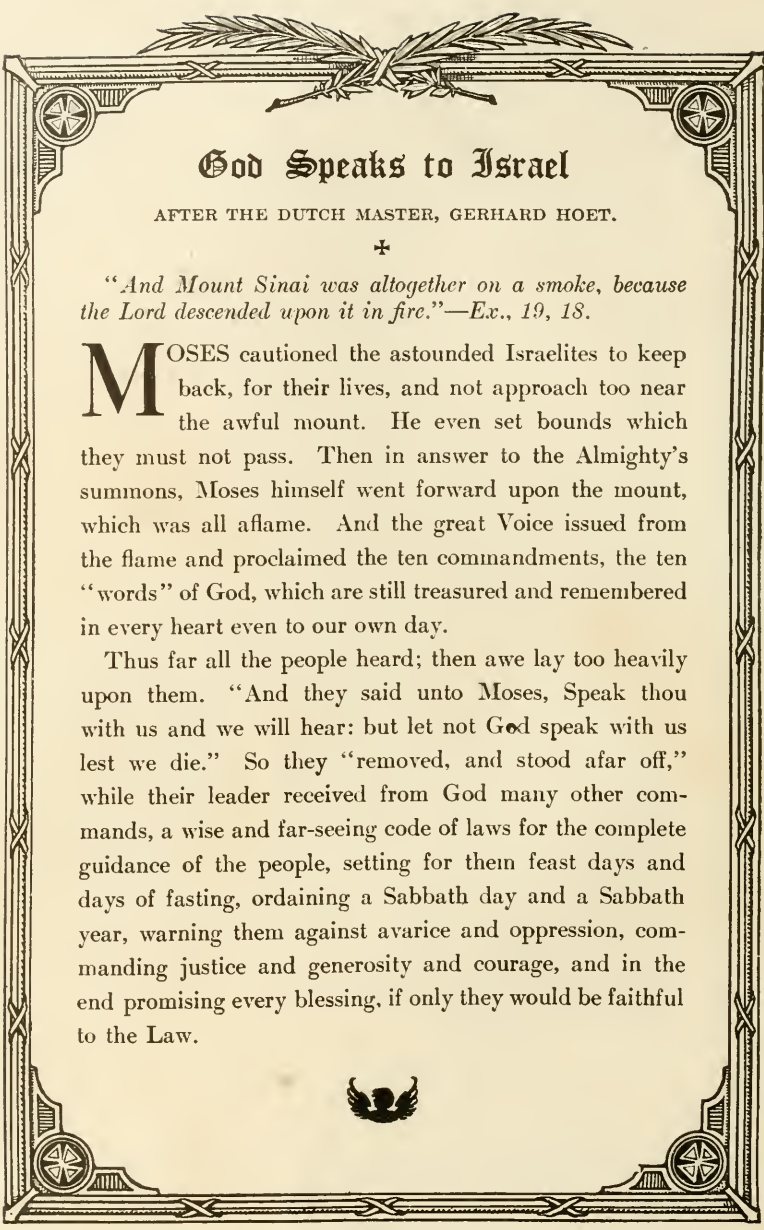
REIGN OF

CHARLES THE FIRST

BY
JOHN BURNET
OF
DUNDEE
IN
SCOTLAND
AND
OF
OXFORD
IN
ENGLAND

THE HISTORY OF THE REIGN OF CHARLES THE FIRST, BY JOHN BURNET, OF DUNDEE IN SCOTLAND, AND OF OXFORD IN ENGLAND. THE SECOND EDITION, CORRECTED AND ENLARGED. LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1699.





God Speaks to Israel

AFTER THE DUTCH MASTER, GERHARD HOET.



"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire."—Ex., 19, 18.

MOSES cautioned the astounded Israelites to keep back, for their lives, and not approach too near the awful mount. He even set bounds which they must not pass. Then in answer to the Almighty's summons, Moses himself went forward upon the mount, which was all aflame. And the great Voice issued from the flame and proclaimed the ten commandments, the ten "words" of God, which are still treasured and remembered in every heart even to our own day.

Thus far all the people heard; then awe lay too heavily upon them. "And they said unto Moses, Speak thou with us and we will hear: but let not God speak with us lest we die." So they "removed, and stood afar off," while their leader received from God many other commands, a wise and far-seeing code of laws for the complete guidance of the people, setting for them feast days and days of fasting, ordaining a Sabbath day and a Sabbath year, warning them against avarice and oppression, commanding justice and generosity and courage, and in the end promising every blessing, if only they would be faithful to the Law.





THE CONSTITUTION

OF THE UNITED STATES OF AMERICA

As the People have ordained and established the same, in full conformity with the

Article of Association, signed by the Delegates of the Colonies, assembled at the City of New York, in the Year of our Lord one thousand seven hundred and eighty-two, and in full conformity with the

Declaration of Independence, adopted by the Continental Congress, in the Year of our Lord one thousand seven hundred and seventy-six, and in full conformity with the





The Covenant Confirmed

BY THE CONTEMPORARY AMERICAN ARTIST,
J. STEEPLE DAVIS.



*"And they said, All that the Lord hath said will we do,
and be obedient."—Ex., 24, 7*

ALL of the laws which God thus first taught to Moses, the prophet repeated to the Israelites; and they promised to obey them. To confirm this covenant or agreement with God and secure all its promised blessings, Moses ordained a solemn festival. He caused an altar to be erected at the foot of Mount Sinai, and he erected also twelve pillars "according to the twelve tribes of Israel."

Upon this altar in presence of all the people he slew oxen as a sacrifice to the Lord, and sprinkled the blood, half upon the altar and half upon the people. Also he read to them from a book, in which he had written down the Law, all the council of the Lord; and they listened and pledged themselves again. "All that the Lord hath said will we do, and be obedient." This was the high tide of Israel's good fortune. They were the chosen favorites of the Almighty; and they knew Him as yet only as a God of love and of protection, who had harmed no one of them, despite their murmurings and their folly.



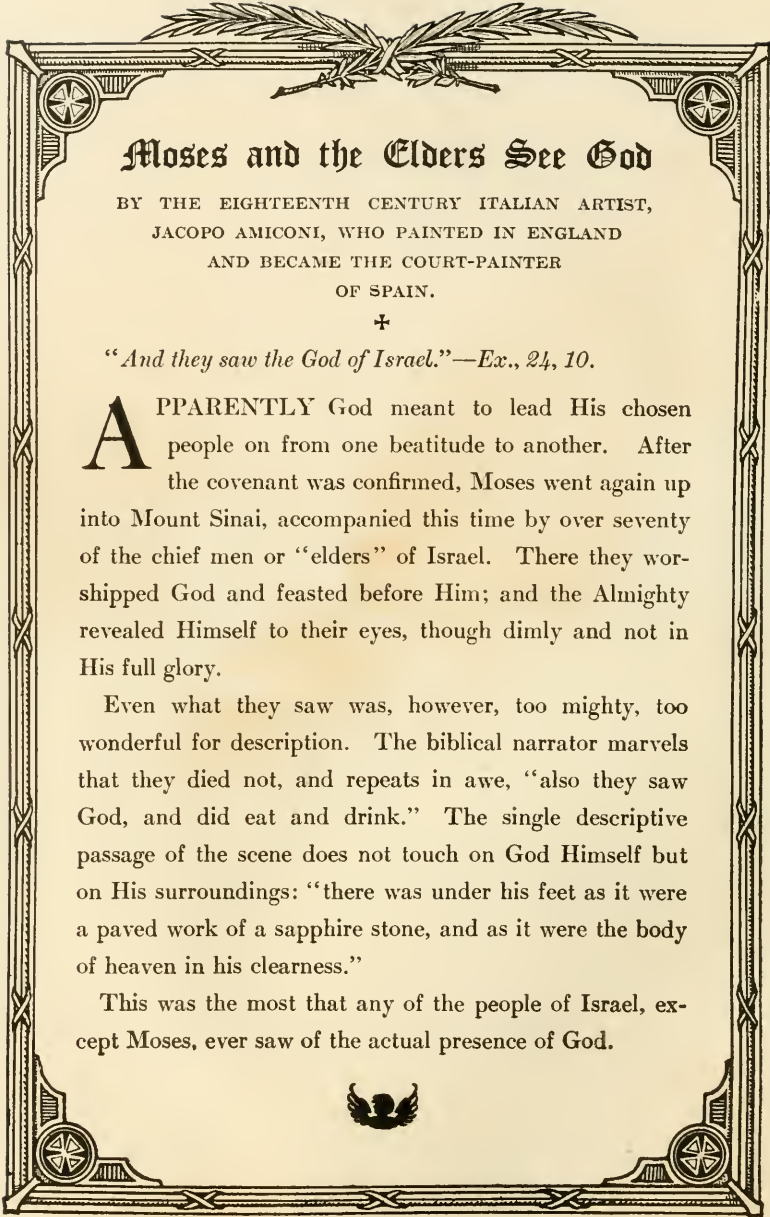


U. S. P. L. D. O. V. S.

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www.karger.com/AuthorManuscript.asp?doi=10.1159/000343616



Moses and the Elders See God

BY THE EIGHTEENTH CENTURY ITALIAN ARTIST,
JACOPO AMICONI, WHO PAINTED IN ENGLAND
AND BECAME THE COURT-PAINTER
OF SPAIN.



"And they saw the God of Israel."—Ex., 24, 10.

APPARENTLY God meant to lead His chosen people on from one beatitude to another. After the covenant was confirmed, Moses went again up into Mount Sinai, accompanied this time by over seventy of the chief men or "elders" of Israel. There they worshipped God and feasted before Him; and the Almighty revealed Himself to their eyes, though dimly and not in His full glory.

Even what they saw was, however, too mighty, too wonderful for description. The biblical narrator marvels that they died not, and repeats in awe, "also they saw God, and did eat and drink." The single descriptive passage of the scene does not touch on God Himself but on His surroundings: "there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."

This was the most that any of the people of Israel, except Moses, ever saw of the actual presence of God.





THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

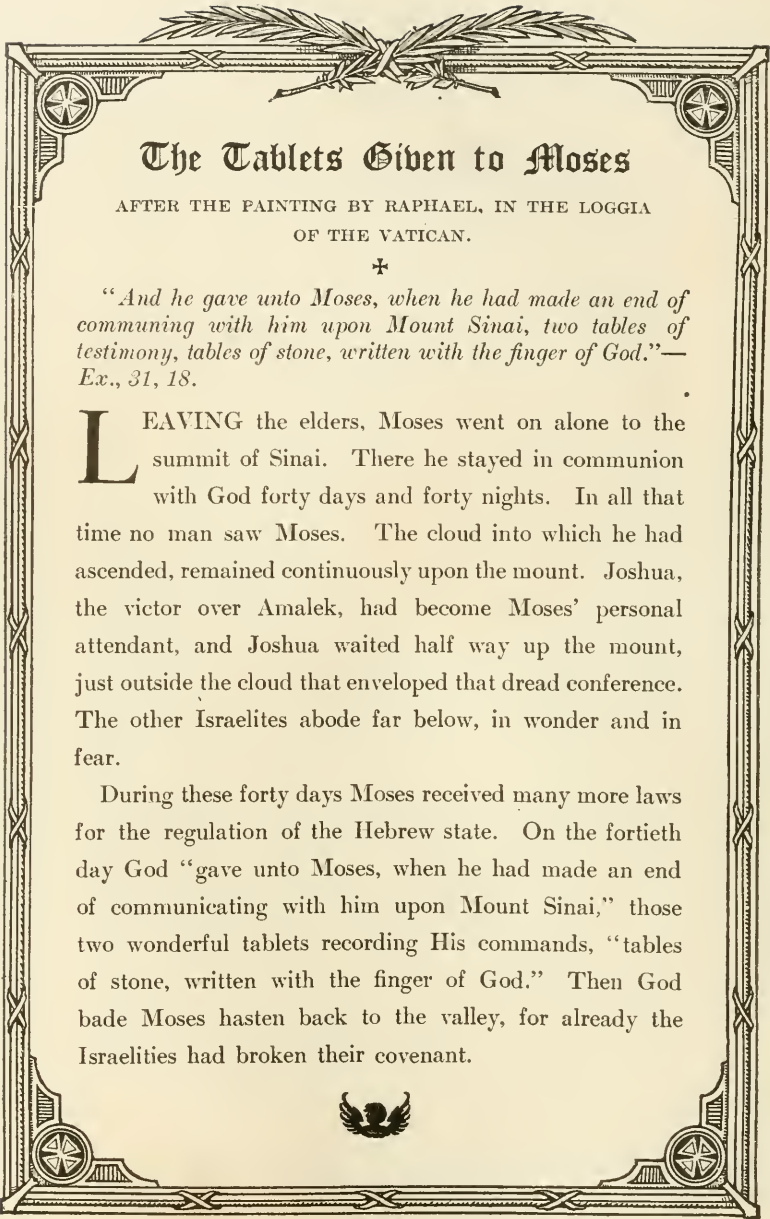


BY SAMUEL JOHNSON, ESQ.

LONDON: Printed by A. MILLAR, in Pall-mall; and by J. DODD, in St. John's Street, 1720.

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The Tablets Given to Moses

AFTER THE PAINTING BY RAPHAEL, IN THE LOGGIA
OF THE VATICAN.



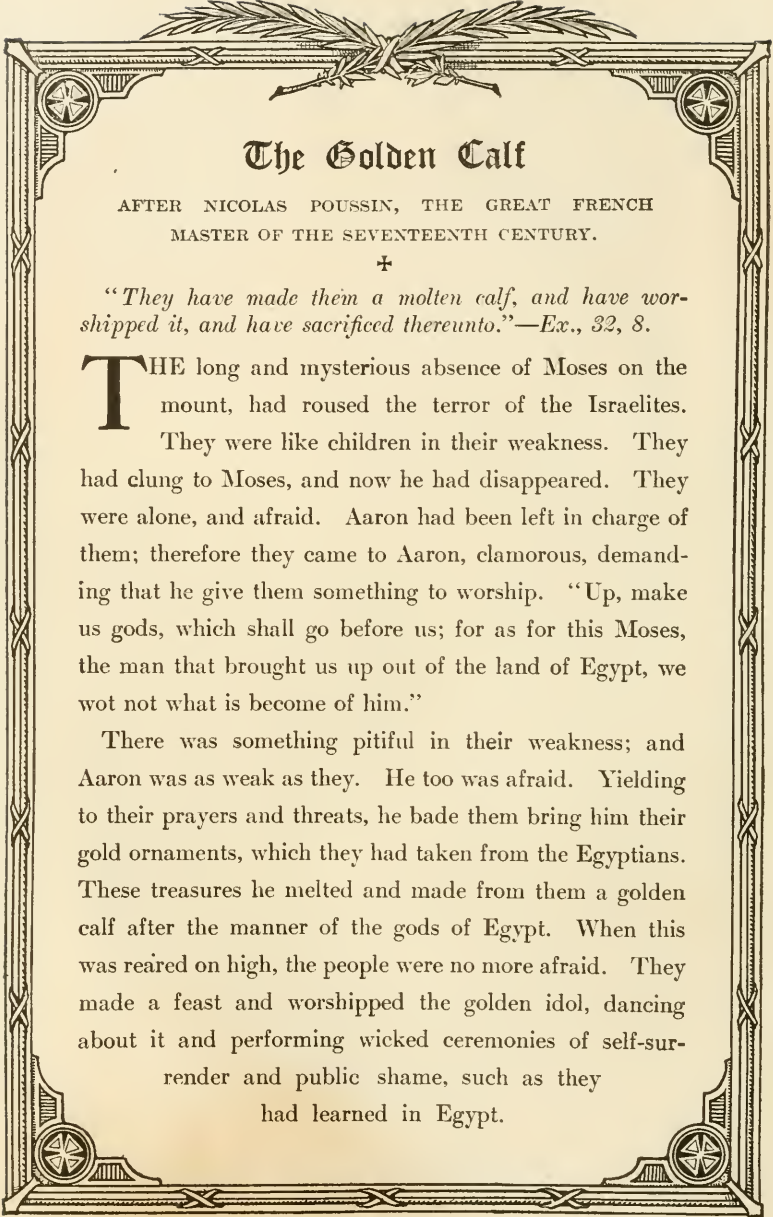
“And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”—Ex., 31, 18.

LEAVING the elders, Moses went on alone to the summit of Sinai. There he stayed in communion with God forty days and forty nights. In all that time no man saw Moses. The cloud into which he had ascended, remained continuously upon the mount. Joshua, the victor over Amalek, had become Moses' personal attendant, and Joshua waited half way up the mount, just outside the cloud that enveloped that dread conference. The other Israelites abode far below, in wonder and in fear.

During these forty days Moses received many more laws for the regulation of the Hebrew state. On the fortieth day God “gave unto Moses, when he had made an end of communicating with him upon Mount Sinai,” those two wonderful tablets recording His commands, “tables of stone, written with the finger of God.” Then God bade Moses hasten back to the valley, for already the Israelites had broken their covenant.







The Golden Calf

AFTER NICOLAS POUSSIN, THE GREAT FRENCH
MASTER OF THE SEVENTEENTH CENTURY.

+

"They have made them a molten calf, and have worshipped it, and have sacrificed thereunto."—Ex., 32, 8.

THE long and mysterious absence of Moses on the mount, had roused the terror of the Israelites.

They were like children in their weakness. They had clung to Moses, and now he had disappeared. They were alone, and afraid. Aaron had been left in charge of them; therefore they came to Aaron, clamorous, demanding that he give them something to worship. "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

There was something pitiful in their weakness; and Aaron was as weak as they. He too was afraid. Yielding to their prayers and threats, he bade them bring him their gold ornaments, which they had taken from the Egyptians. These treasures he melted and made from them a golden calf after the manner of the gods of Egypt. When this was reared on high, the people were no more afraid. They made a feast and worshipped the golden idol, dancing about it and performing wicked ceremonies of self-surrender and public shame, such as they had learned in Egypt.



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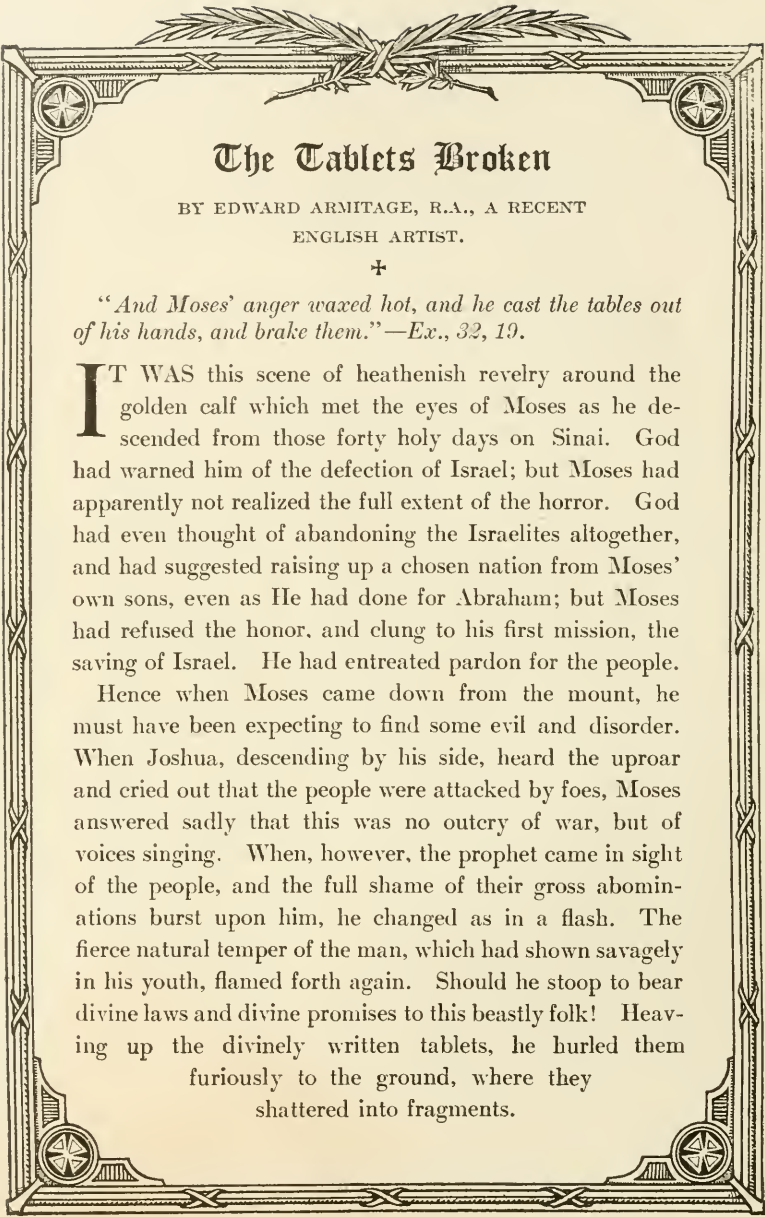
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The Tablets Broken

BY EDWARD ARMITAGE, R.A., A RECENT
ENGLISH ARTIST.

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"And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them."—Ex., 32, 19.

IT WAS this scene of heathenish revelry around the golden calf which met the eyes of Moses as he descended from those forty holy days on Sinai. God had warned him of the defection of Israel; but Moses had apparently not realized the full extent of the horror. God had even thought of abandoning the Israelites altogether, and had suggested raising up a chosen nation from Moses' own sons, even as He had done for Abraham; but Moses had refused the honor, and clung to his first mission, the saving of Israel. He had entreated pardon for the people.

Hence when Moses came down from the mount, he must have been expecting to find some evil and disorder. When Joshua, descending by his side, heard the uproar and cried out that the people were attacked by foes, Moses answered sadly that this was no outcry of war, but of voices singing. When, however, the prophet came in sight of the people, and the full shame of their gross abominations burst upon him, he changed as in a flash. The fierce natural temper of the man, which had shown savagely in his youth, flamed forth again. Should he stoop to bear divine laws and divine promises to this beastly folk! Heaving up the divinely written tablets, he hurled them furiously to the ground, where they shattered into fragments.



THE HISTORY OF THE

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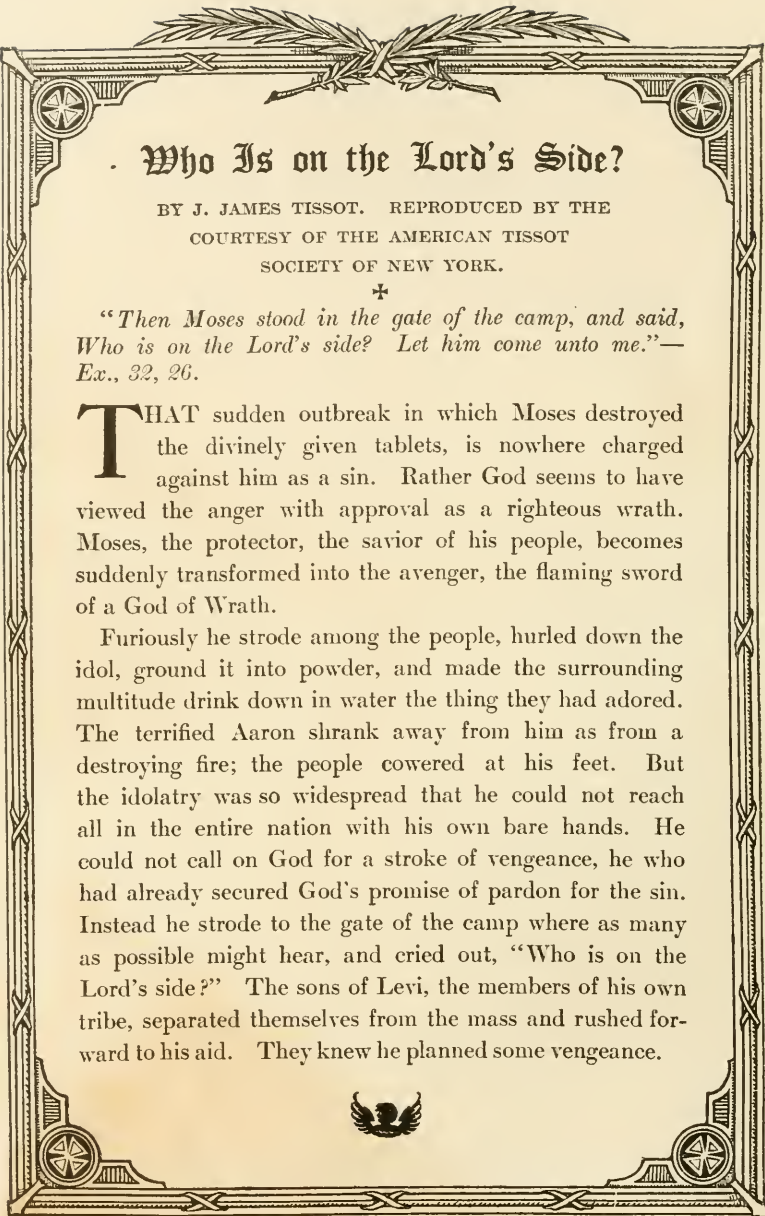
ART OF

MANUFACTURING

IN

ENGLAND, FROM THE FIRST BEGINNINGS OF THE ART, TO THE PRESENT STATE OF THE MANUFACTURES, AS THEY ARE NOW CONDUCTED IN THE SEVERAL COUNTIES OF THE KINGDOM.

THE HISTORY OF THE ART OF MANUFACTURING IN ENGLAND, FROM THE FIRST BEGINNINGS OF THE ART, TO THE PRESENT STATE OF THE MANUFACTURES, AS THEY ARE NOW CONDUCTED IN THE SEVERAL COUNTIES OF THE KINGDOM. THE FIRST PART, CONTAINING A HISTORY OF THE ART OF MANUFACTURING IN ENGLAND, FROM THE FIRST BEGINNINGS OF THE ART, TO THE PRESENT STATE OF THE MANUFACTURES, AS THEY ARE NOW CONDUCTED IN THE SEVERAL COUNTIES OF THE KINGDOM. THE SECOND PART, CONTAINING A HISTORY OF THE ART OF MANUFACTURING IN ENGLAND, FROM THE FIRST BEGINNINGS OF THE ART, TO THE PRESENT STATE OF THE MANUFACTURES, AS THEY ARE NOW CONDUCTED IN THE SEVERAL COUNTIES OF THE KINGDOM.



Who Is on the Lord's Side?

BY J. JAMES TISSOT. REPRODUCED BY THE
COURTESY OF THE AMERICAN TISSOT
SOCIETY OF NEW YORK.



*"Then Moses stood in the gate of the camp, and said,
Who is on the Lord's side? Let him come unto me."—
Ex., 32, 26.*

THAT sudden outbreak in which Moses destroyed the divinely given tablets, is nowhere charged against him as a sin. Rather God seems to have viewed the anger with approval as a righteous wrath. Moses, the protector, the savior of his people, becomes suddenly transformed into the avenger, the flaming sword of a God of Wrath.

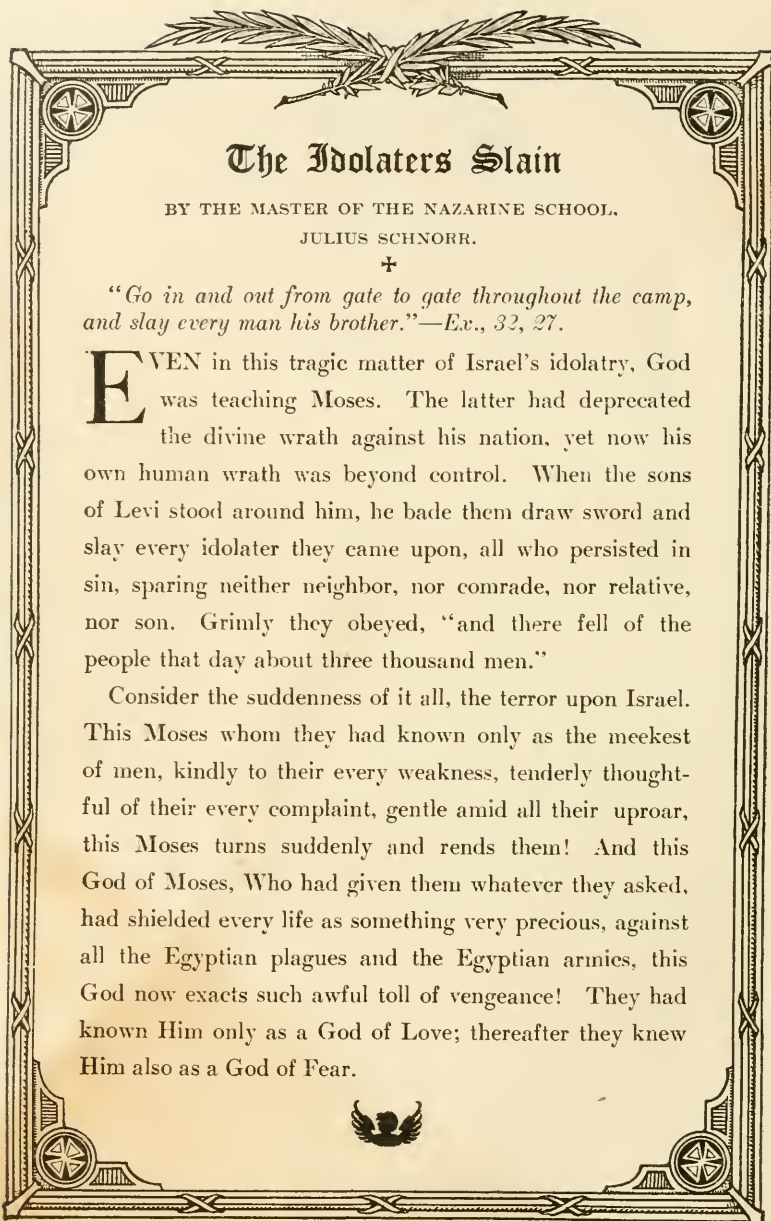
Furiously he strode among the people, hurled down the idol, ground it into powder, and made the surrounding multitude drink down in water the thing they had adored. The terrified Aaron shrank away from him as from a destroying fire; the people cowered at his feet. But the idolatry was so widespread that he could not reach all in the entire nation with his own bare hands. He could not call on God for a stroke of vengeance, he who had already secured God's promise of pardon for the sin. Instead he strode to the gate of the camp where as many as possible might hear, and cried out, "Who is on the Lord's side?" The sons of Levi, the members of his own tribe, separated themselves from the mass and rushed forward to his aid. They knew he planned some vengeance.





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The Idolaters Slain

BY THE MASTER OF THE NAZARINE SCHOOL.

JULIUS SCHNORR.



"Go in and out from gate to gate throughout the camp, and slay every man his brother."—Ex., 32, 27.

EVEN in this tragic matter of Israel's idolatry, God was teaching Moses. The latter had deprecated the divine wrath against his nation, yet now his own human wrath was beyond control. When the sons of Levi stood around him, he bade them draw sword and slay every idolater they came upon, all who persisted in sin, sparing neither neighbor, nor comrade, nor relative, nor son. Grimly they obeyed, "and there fell of the people that day about three thousand men."

Consider the suddenness of it all, the terror upon Israel. This Moses whom they had known only as the meekest of men, kindly to their every weakness, tenderly thoughtful of their every complaint, gentle amid all their uproar, this Moses turns suddenly and rends them! And this God of Moses, Who had given them whatever they asked, had shielded every life as something very precious, against all the Egyptian plagues and the Egyptian armies, this God now exacts such awful toll of vengeance! They had known Him only as a God of Love; thereafter they knew Him also as a God of Fear.





THE HISTORY OF THE

REIGN OF

HENRY THE FIRST

BY

JOHN GILBERT FROTHINGHAM

OF THE BARRISTERS AT LAW

IN TWO VOLUMES

LONDON: PUBLISHED BY

JOHN GILBERT FROTHINGHAM

AT THE SIGN OF THE

RED LION, IN ST. MARK'S LANE

1841

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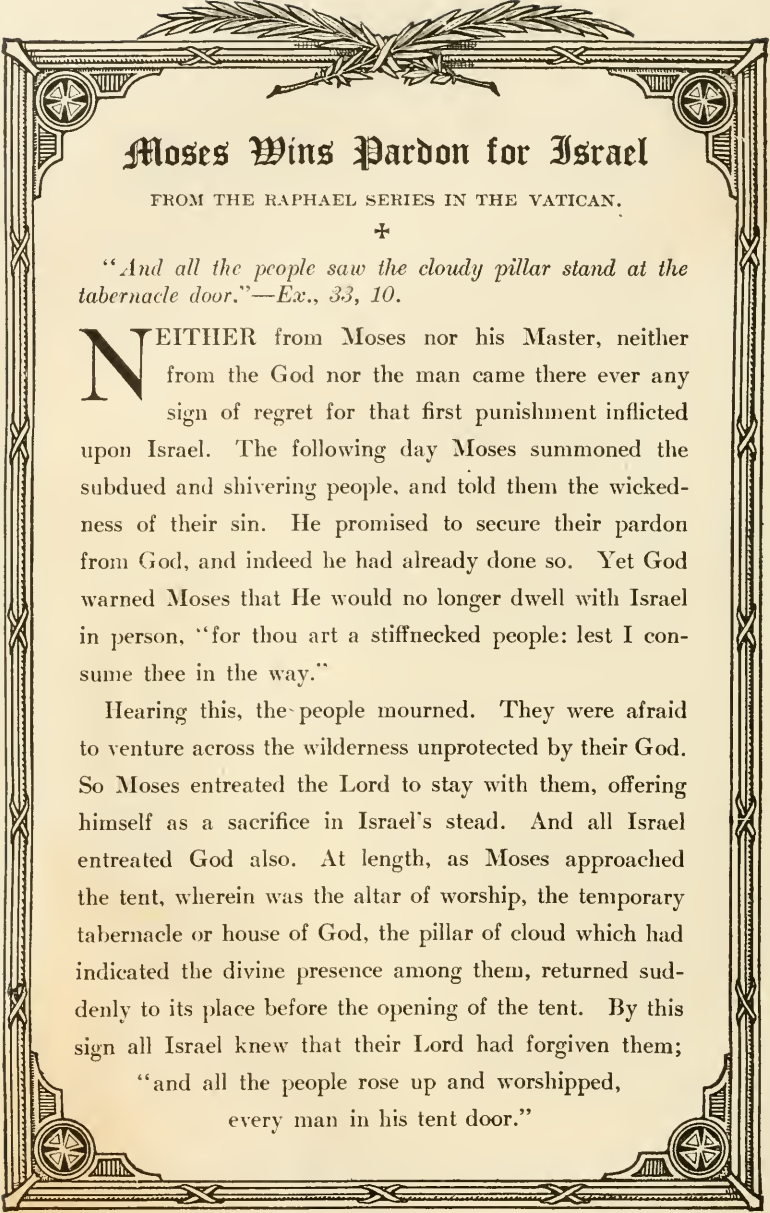
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Moses Wins Pardon for Israel

FROM THE RAPHAEL SERIES IN THE VATICAN.

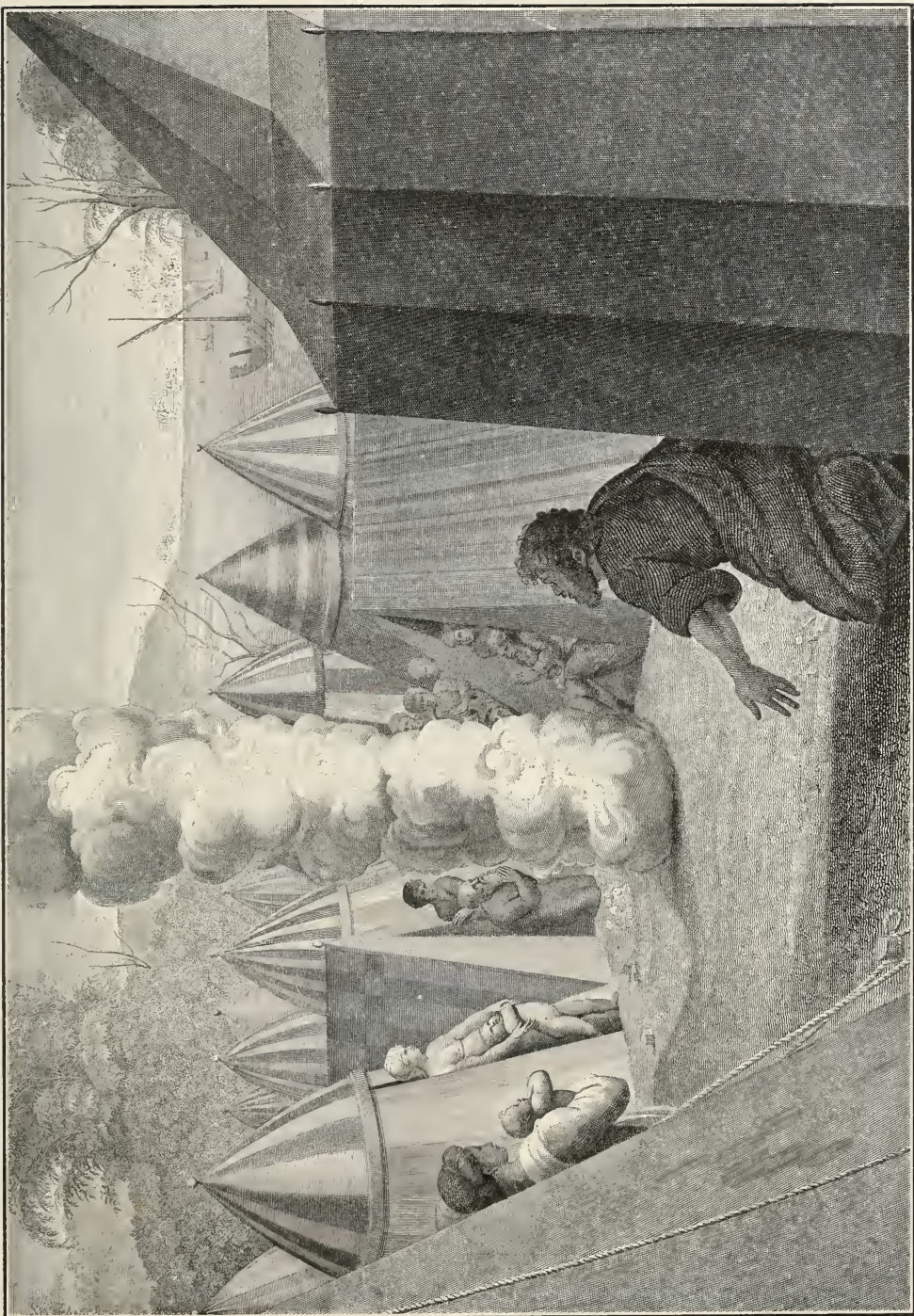


"And all the people saw the cloudy pillar stand at the tabernacle door."—Ex., 33, 10.

NEITHER from Moses nor his Master, neither from the God nor the man came there ever any sign of regret for that first punishment inflicted upon Israel. The following day Moses summoned the subdued and shivering people, and told them the wickedness of their sin. He promised to secure their pardon from God, and indeed he had already done so. Yet God warned Moses that He would no longer dwell with Israel in person, "for thou art a stiffnecked people: lest I consume thee in the way."

Hearing this, the people mourned. They were afraid to venture across the wilderness unprotected by their God. So Moses entreated the Lord to stay with them, offering himself as a sacrifice in Israel's stead. And all Israel entreated God also. At length, as Moses approached the tent, wherein was the altar of worship, the temporary tabernacle or house of God, the pillar of cloud which had indicated the divine presence among them, returned suddenly to its place before the opening of the tent. By this sign all Israel knew that their Lord had forgiven them;

"and all the people rose up and worshipped,
every man in his tent door."





The Tablets Restored

AFTER THE ENGLISH ARTIST, JOHN R. HERBERT, R.A.



“And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.”—Ex., 34, 30.

“**A**ND the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou breakest.” So all matters were placed as nearly as possible where they had been before Israel had broken the covenant. Moses went up again into Sinai, having risen higher than ever in God’s love, because he had been willing to perish utterly himself, but not to abandon his followers. Here upon Sinai Moses even ventured to pray that he might be blessed by beholding God in His full glory. As nearly as might be, God granted him this marvelous beatitude, yet not wholly; for “there shall no man see me, and live.”

As God passed by in His Glory, He placed Moses in a cleft of the rock and sheltered him with His hand. What Moses saw in that supreme moment, we know not; yet when he descended from the mount, with the rewritten tablets in his hand, his face so shone with the reflected glory of that momentary vision that he seemed more than mortal. The Israelites could not bear even that reflected brightness, so that for a time Moses was forced to shroud his face in a veil when he addressed them.



THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Sturges, in Strand

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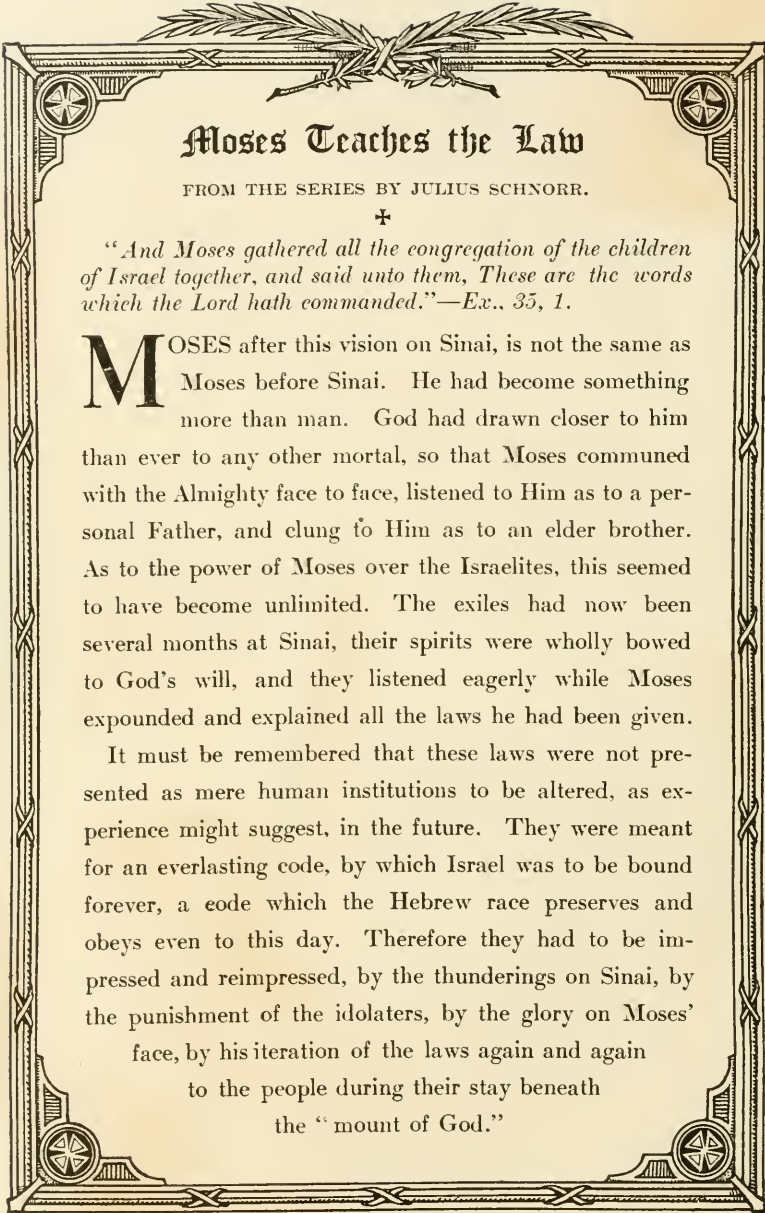
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Moses Teaches the Law

FROM THE SERIES BY JULIUS SCHNORR.



"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded."—Ex., 35, 1.

MOSES after this vision on Sinai, is not the same as Moses before Sinai. He had become something more than man. God had drawn closer to him than ever to any other mortal, so that Moses communed with the Almighty face to face, listened to Him as to a personal Father, and clung to Him as to an elder brother. As to the power of Moses over the Israelites, this seemed to have become unlimited. The exiles had now been several months at Sinai, their spirits were wholly bowed to God's will, and they listened eagerly while Moses expounded and explained all the laws he had been given.

It must be remembered that these laws were not presented as mere human institutions to be altered, as experience might suggest, in the future. They were meant for an everlasting code, by which Israel was to be bound forever, a code which the Hebrew race preserves and obeys even to this day. Therefore they had to be impressed and reimpressed, by the thunderings on Sinai, by the punishment of the idolaters, by the glory on Moses' face, by his iteration of the laws again and again to the people during their stay beneath the "mount of God."



23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 *Of* Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 *These are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 *These are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 *Of* the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: *of* Gilead *come* the family of the Gileadites.

30 *These are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 *And of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 *And of* Shemida, the family of the Shemidaïtes: and *of* Hephher, the family of the Hephherites.

33 ¶ *And* Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 *These are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ *These are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 *And these are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 *These are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. *These are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 *Of* Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 *And* the sons of Bela *were* Ard and Naaman: *of* Ard, the family of the Ardites: *and of* Naaman, the family of the Naamites.

41 *There are* the sons of Benjamin after their families: and they

that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath beget Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of

Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Chapter 27

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritance. 12 Moses being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

WHEN came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.¹

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

¹This incident of the daughters of Zelophehad was regarded as establishing an important principle of the Hebrew law of inheritance, which had excluded daughters. After this if a father left no sons, his daughters inherited his property in preference to more remote male relatives.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.¹

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.²

¹See Numbers, Chap. 20, verse 12. ²The recent American Revision simplifies the final clause of this verse so as to read "as Jehova spake by Moses."

Chapter 28

¹ Offerings are to be observed. ³ The continual burnt offering. ⁹ The offering on the sabbath, ¹¹ on the new moons, ¹⁶ at the passover, ²⁶ in the day of first fruits.

AND the LORD spake unto Moses, saying,¹

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even.

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.²

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD

¹The laws that follow in chapters 28-29 are the same as previously given in Leviticus (chapter 23, compare also chapters 1-7). They give a list of the regular public offerings of the community on the fixed days and festivals of the year. ²This commandment of an extra offering for the Sabbath does not appear in Leviticus, being here mentioned for the first time.

shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month *is* the passover of the LORD.

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first fruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Chapter 29

¹ The offering at the feast of trumpets, ⁷ at the day of afflicting their souls, ¹³ and on the eight days of the feast of tabernacles.



AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the

LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs;

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:¹

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

¹The Revised Version in this and the similar passages which follow, says "after the ordinance."

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Chapter 30

¹ Vows are not to be broken. ³ The exception of a maid's vow. ⁶ Of a wife's. ⁹ Of a widow's, or her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Chapter 31

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers, for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.



ND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.¹

9 And the children of Israel took *all*² the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto

¹This is the prophet Balaam who had blessed Israel so unwillingly (chapter 24). He had afterward schemed against the Israelites and led them into sin, see this chapter, verse 16, also chapter 25, and Revelation 2, 14. ²This word "all" is not in the original Hebrew and is omitted in both the Revised and American Versions.

Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, *This is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Everything that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation.

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion

of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For the men of war had taken spoil, every man for himself.*)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

Chapter 32

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,¹

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

¹These names are of the cities of Gilead and Jazer, regions east of the Jordan, as shown on the map which indicates the distribution of the tribes in Canaan.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.¹

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Chapter 33

¹ Two and forty journeys of the Israelites. ⁵⁰ The Canaanites are to be destroyed.



THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

¹Gilead in its broadest sense included all the region east of the Jordan and also that east of the Dead Sea as far south as the river Arnon. Sometimes, however, the name is restricted to the central portion of Gilead, which had belonged to the Amorites, and was now given to Gad. Reuben, the eldest tribe of Israel, received the region east of the Dead Sea, the lands first conquered by the Israelites. Manasseh, as we learn in Joshua, chapter thirteen, was given Gilead north of the River Jabbok, the lands of Og.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.

17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

Chapter 34

¹ *The borders of the land.* ¹⁶ *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (*this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof*):

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akrabim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:¹

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:²

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, *This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe*:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inherit-

¹This cannot be the Mount Hor of Moab; as it is mentioned as a mountain of Lebanon. ²The Sea of Chinnereth is the Sea of Galilee.

ance on this side Jordan *near* Jericho, eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Chapter 35

¹ Eight and forty cities for the Levites with their suburbs, and measure thereof. ⁶ Six of them are to be cities of refuge. ⁹ The laws of murder. ³¹ No satisfaction for murder.

TND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thou-

sand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities; them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan:

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not,

and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction¹ for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Chapter 36

¹ The inconvenience of the inheritance of daughters, is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. ¹⁰ The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

¹The Revised Version changes "satisfaction" to "ransom." That is, he who has shed blood can in no way escape the penalty; even though he have been guiltless of evil intent, he must remain shut within the refuge city.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry,

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

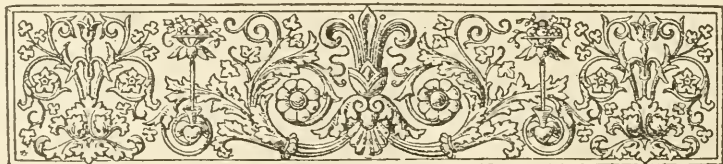
9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.



Introduction to the Book of Deuteronomy

The name Deuteronomy means "the repetition of the law," or "the second legislation." The word is of Greek derivation, and appears first in the Greek work of Philo. Among the Hebrews the book is known as are the other "fifths" of the Law by its first noun, d'bharim, meaning the "words"; or it is sometimes called, with special reference to the powerful chapter twenty-eight, "the book of threatenings."

This the final and, from a literary standpoint, by far the most powerful fifth of the Law, is but feebly described by its name, Deuteronomy. It does indeed iterate considerable portions of the laws laid down in the three preceding books, and it also reviews much of the history of Moses and his followers; but it returns to these passages not as would a mere law-book or history. It employs them for a purpose. Deuteronomy is the great hortatory or preaching Book of the Law, in which the Israelites are earnestly, passionately urged and entreated to remember and to uphold their faith.

The book deals with the final month of Moses' life and its writer or writers have endeavored, not to record as did the earlier books a mere summary of the great leader's deeds and teachings, but to reproduce for a later age something of the actual spirit, the burning words of his final speeches, those tremendous closing addresses in which, knowing that his death was at hand, this greatest of all prophetic chieftains endeavored to complete his mission, to drive home his teachings, and perpetuate his faith. What little history of this final month the book contains had been already told in Numbers (chapter 27), where God bids Moses view the promised land and prepare for death, and where Joshua is named and consecrated as his successor. Deuteronomy retells these things, and then in its final chapter describes Moses' death. It makes no further historical advance.

As regards its contents, the book is easily divided into three parts. The first address of Moses runs from the beginning through chapter four (verse 49). It reviews the long journey of the Israelites from Sinai to the Jordan, seeking to impress upon them the power of their God and His mercy in the face of their ingratitude. The second address of Moses extends from chapter five through chapter twenty-eight. It is the great central portion of the book, in which Moses reviews, enlarges and discusses such portions of the law as he wishes specially to emphasize. Chapters five to eleven are like his first speech, hortatory, a backward glance over God's dealing with Israel. Chapters twelve to sixteen dwell on the religious duties of the people; chapters seventeen to twenty deal with civil ordinances; and chapters twenty-one to twenty-five enforce the rules of social life. Then in chapters twenty-six to twenty-eight we have the mighty oratorical close of the speech, the directions for the celebration with which the people are to take possession of the promised land, and the prophetic series of blessings and of curses called down upon their future. The remainder of the book consists of several separated bits, the closing scenes. Moses' last exhortation to his people, his final speech, occupies chapters twenty-nine and thirty. His final deeds are told in the next chapter; then comes his great and beautiful song of triumph; then in chapter thirty-three his song of blessing; and then in the last chapter of The Law, the story of his death.

Deuteronomy has thus far more of unity as well as of literary force than any of the preceding fifths of the Law. This is one reason for regarding this book as being of later com-

position. The date at which Deuteronomy was written down in its present form has been a subject of much discussion, but there is a general agreement among scholars that this remarkable book, or at least the central portion of it (chapters 5-28) is that "book of the law" which was lost, and the finding of which is described in II. Kings, (chapters 22 and 23). Its discovery thus caused the great reform of the Jews under King Josiah in the year 621 B.C., when the book was made the law of the state.

In its teachings Deuteronomy is mainly an enforcement of the earlier laws; but it develops several new and important points of doctrine. It insists on the unity and spirituality of Jehovah; emphasizes repeatedly the necessity of one central place of worship (the temple at Jerusalem); and tries to unify the life of the Israelites by the principle of love to God and to their fellows.



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And its
Story

Taught by
One Thousand
Picture Lessons



103

THE

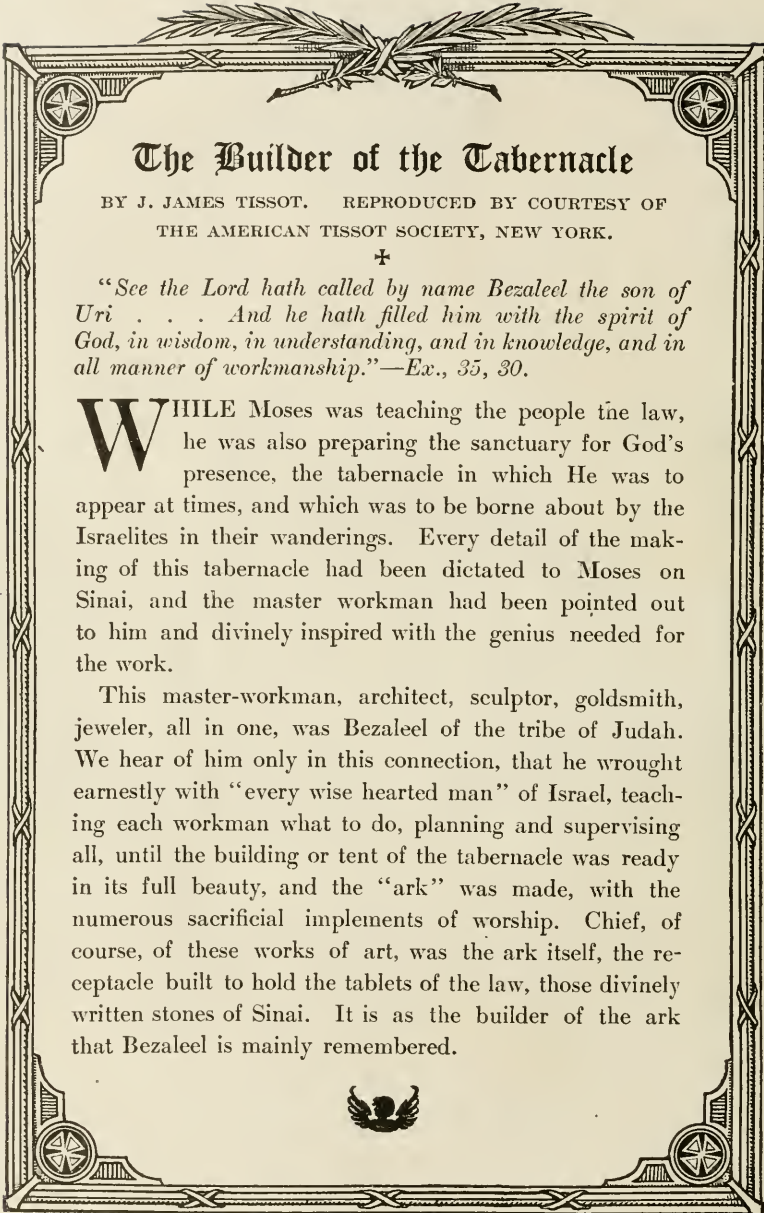
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The Builder of the Tabernacle

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF
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"See the Lord hath called by name Bezaleel the son of Uri . . . And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship."—Ex., 35, 30.

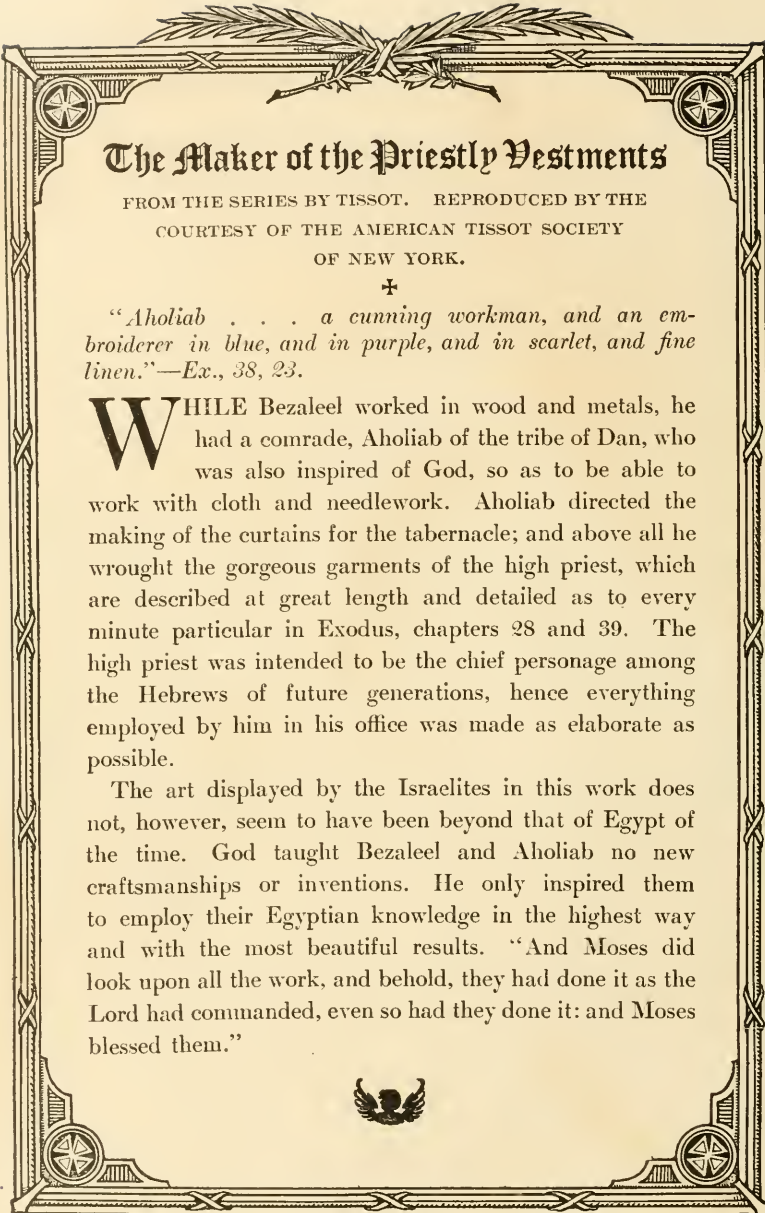
WHILE Moses was teaching the people the law, he was also preparing the sanctuary for God's presence, the tabernacle in which He was to appear at times, and which was to be borne about by the Israelites in their wanderings. Every detail of the making of this tabernacle had been dictated to Moses on Sinai, and the master workman had been pointed out to him and divinely inspired with the genius needed for the work.

This master-workman, architect, sculptor, goldsmith, jeweler, all in one, was Bezaleel of the tribe of Judah. We hear of him only in this connection, that he wrought earnestly with "every wise hearted man" of Israel, teaching each workman what to do, planning and supervising all, until the building or tent of the tabernacle was ready in its full beauty, and the "ark" was made, with the numerous sacrificial implements of worship. Chief, of course, of these works of art, was the ark itself, the receptacle built to hold the tablets of the law, those divinely written stones of Sinai. It is as the builder of the ark that Bezaleel is mainly remembered.





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The Maker of the Priestly Vestments

FROM THE SERIES BY TISSOT. REPRODUCED BY THE
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"Aholiab . . . a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen."—Ex., 38, 23.

WHILE Bezaleel worked in wood and metals, he had a comrade, Aholiab of the tribe of Dan, who was also inspired of God, so as to be able to work with cloth and needlework. Aholiab directed the making of the curtains for the tabernacle; and above all he wrought the gorgeous garments of the high priest, which are described at great length and detailed as to every minute particular in Exodus, chapters 28 and 39. The high priest was intended to be the chief personage among the Hebrews of future generations, hence everything employed by him in his office was made as elaborate as possible.

The art displayed by the Israelites in this work does not, however, seem to have been beyond that of Egypt of the time. God taught Bezaleel and Aholiab no new craftsmanships or inventions. He only inspired them to employ their Egyptian knowledge in the highest way and with the most beautiful results. "And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them."





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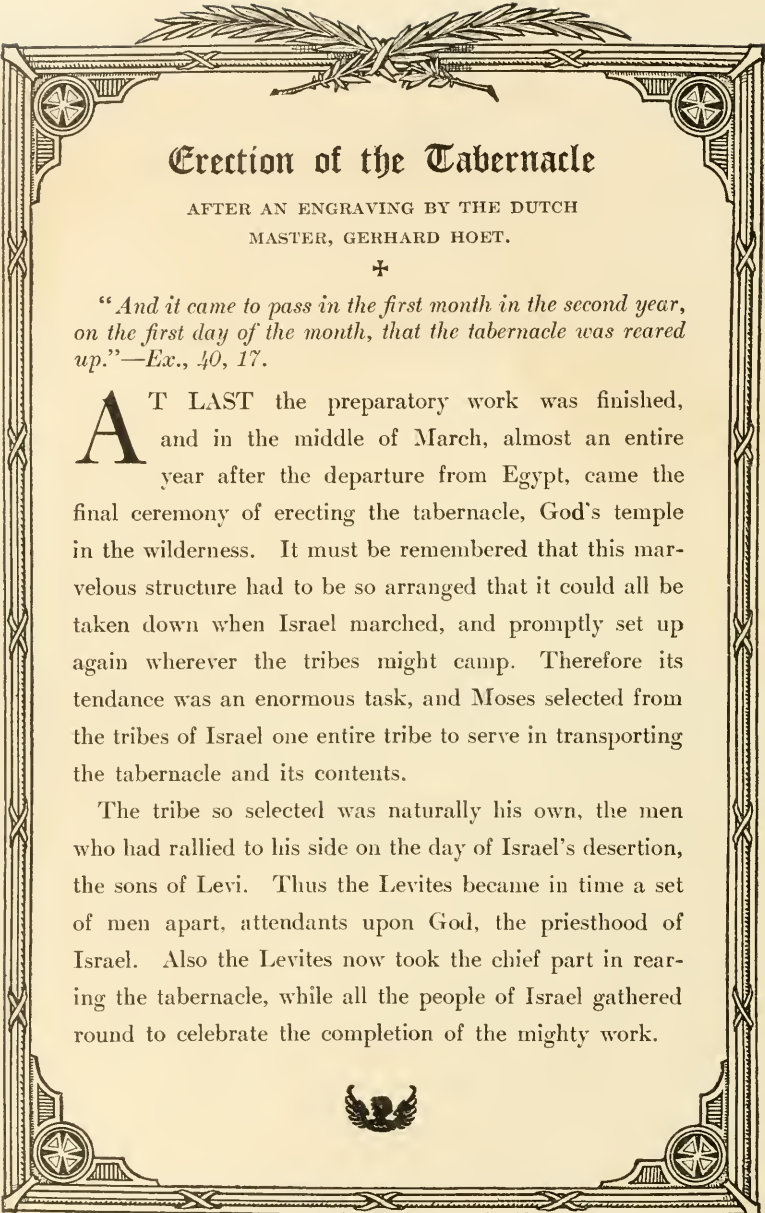
IN

THE YEAR 1840. BY THE REV. J. W. LUTHER, M.A., F.R.S., &c.

A
Lecture on the History of the Christian Church, from the
beginning of the Christian era to the present time, was
delivered at the Lecture Rooms of the University of
Cambridge, on the 1st of January, 1840, by the Rev. J. W.
Luther, M.A., F.R.S., &c. The Lecture was attended by
a large number of the students of the University, and
was highly interesting and instructive. The Lecture
was delivered in the Lecture Room of the University,
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Erection of the Tabernacle

AFTER AN ENGRAVING BY THE DUTCH
MASTER, GERHARD HOET.

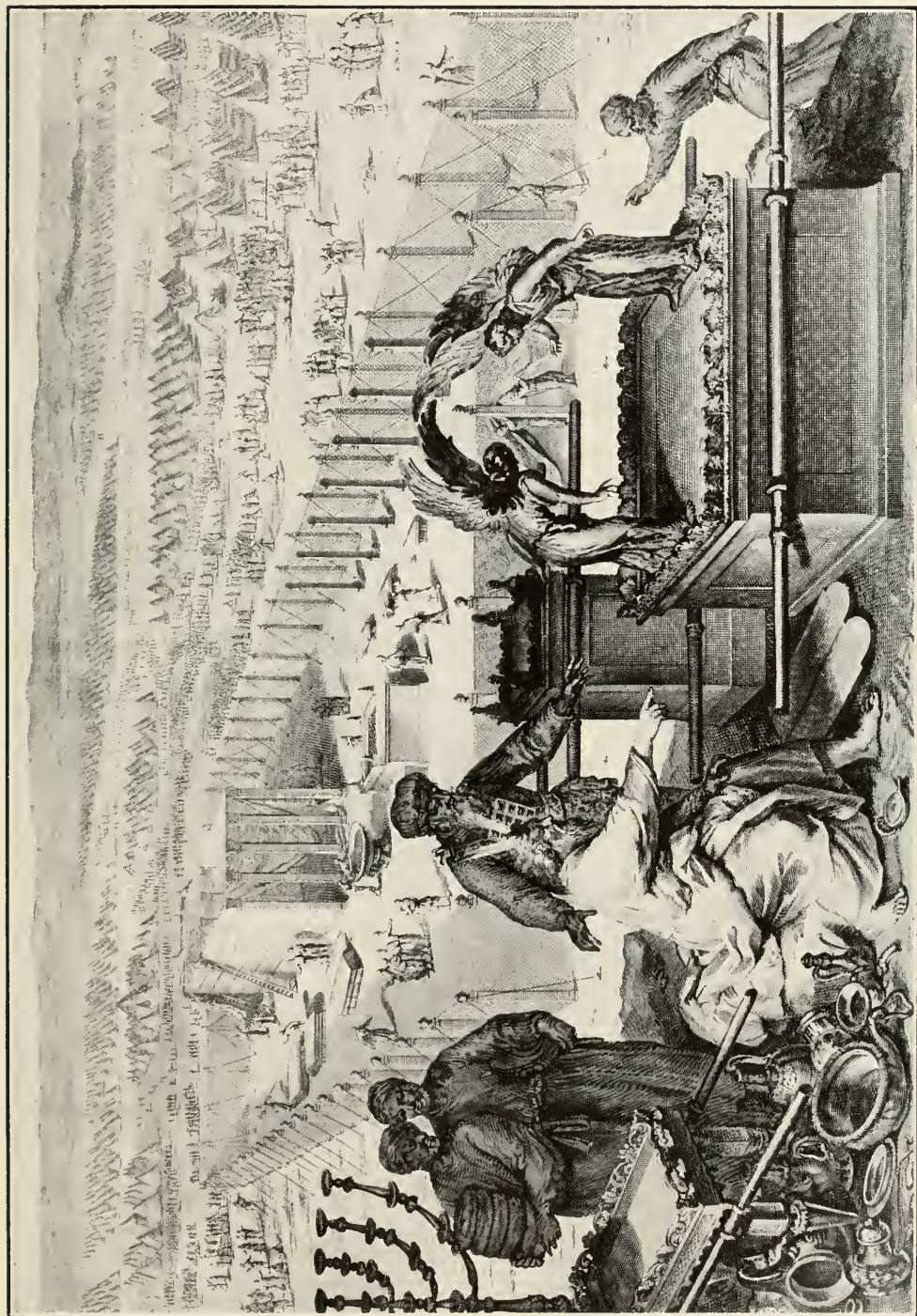


“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.”—Ex., 40, 17.

AT LAST the preparatory work was finished, and in the middle of March, almost an entire year after the departure from Egypt, came the final ceremony of erecting the tabernacle, God’s temple in the wilderness. It must be remembered that this marvelous structure had to be so arranged that it could all be taken down when Israel marched, and promptly set up again wherever the tribes might camp. Therefore its tendance was an enormous task, and Moses selected from the tribes of Israel one entire tribe to serve in transporting the tabernacle and its contents.

The tribe so selected was naturally his own, the men who had rallied to his side on the day of Israel’s desertion, the sons of Levi. Thus the Levites became in time a set of men apart, attendants upon God, the priesthood of Israel. Also the Levites now took the chief part in rearing the tabernacle, while all the people of Israel gathered round to celebrate the completion of the mighty work.







The Glory Enters the Tabernacle

FROM A CONTEMPORARY ENGLISH PRINT.

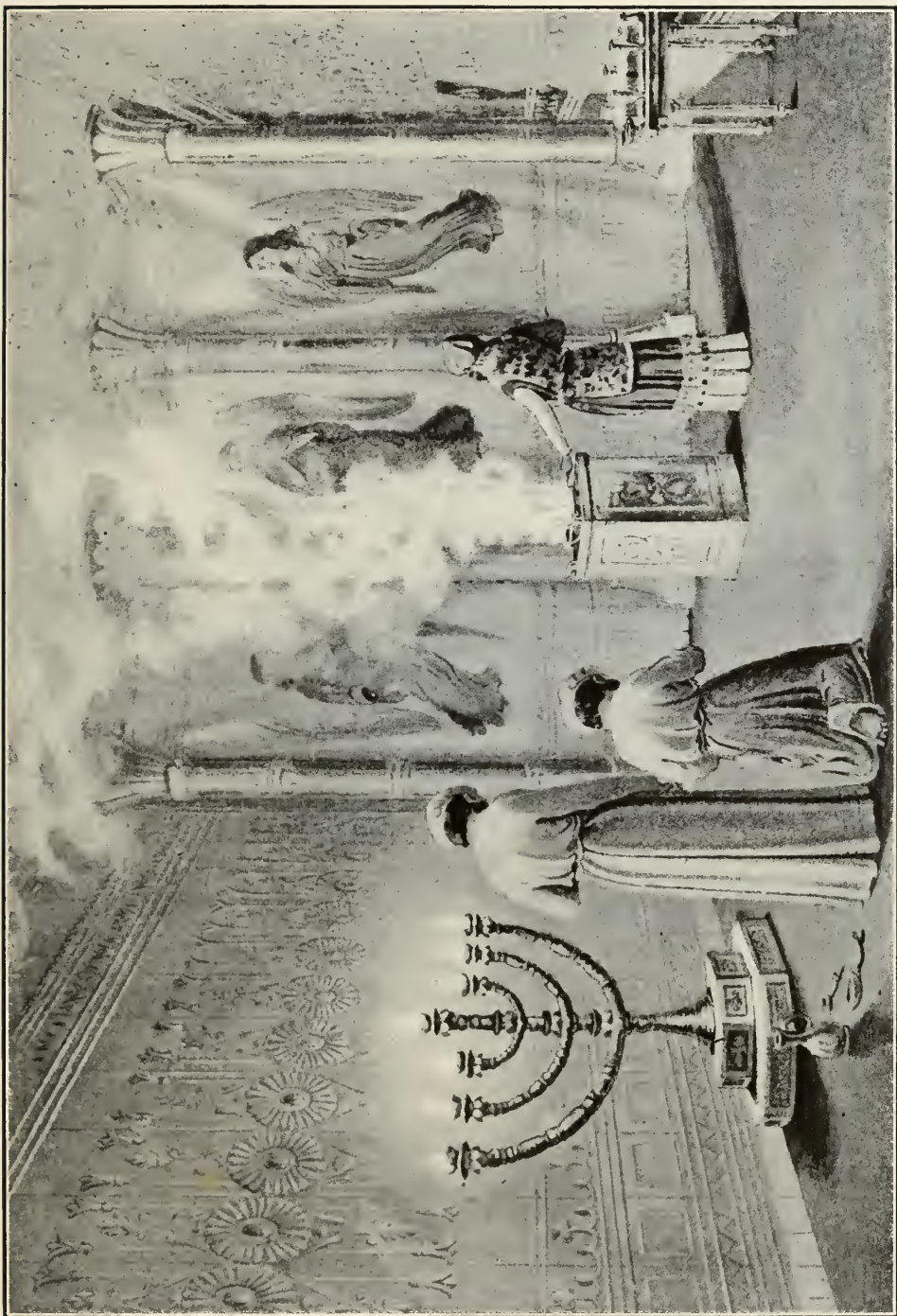


"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."—Ex., 40, 34.

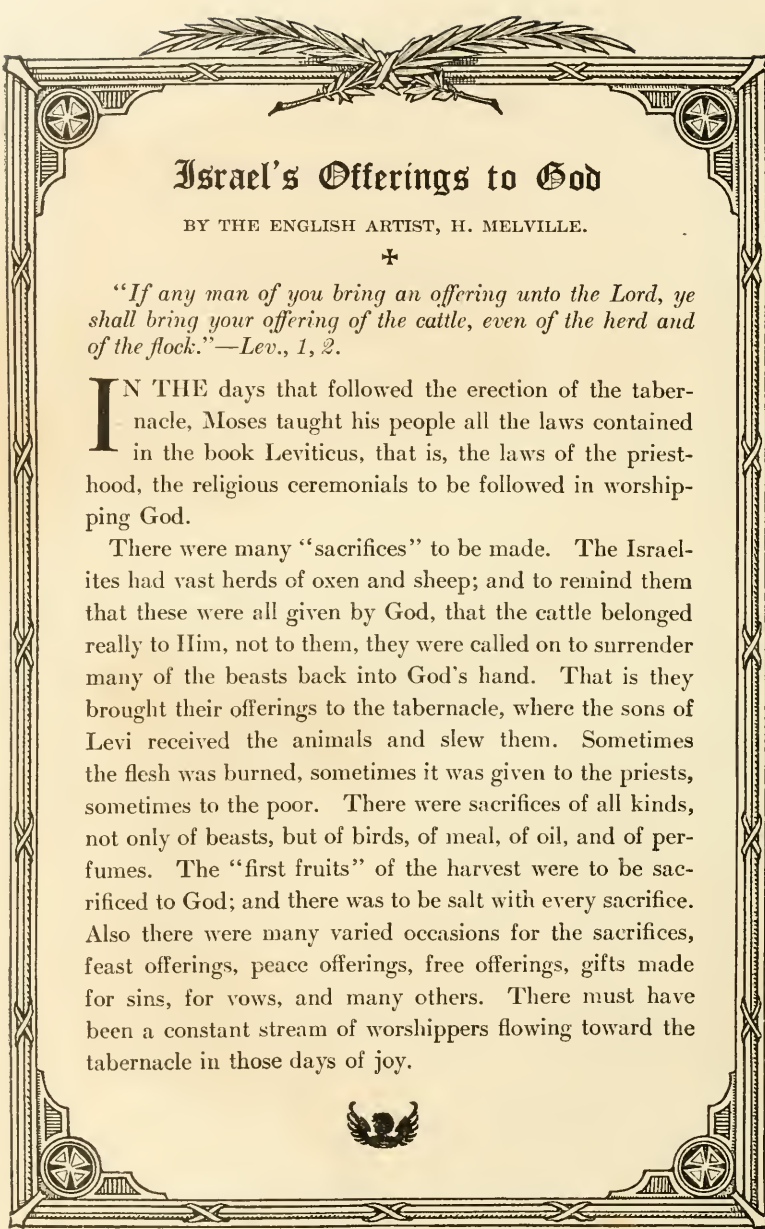
WHEN the tabernacle was upraised, the wonderful ark of gold was placed within it, and within the ark were laid the divinely written tablets, the chief treasure of Israel. The other implements of worship were set in place, and then Moses summoned the aid of Aaron and Aaron's sons. Aaron was made high priest, his sons were his helpers, and together they prepared all things about the ark and the tabernacle for the presence of God.

The work was finished; and then, before the awestruck vision of all the people, the pillar of cloud wherein God was, appeared above the tabernacle, covering it and entering into it. Moses and Aaron and his sons were compelled to withdraw from the tabernacle entirely, because they could not remain alive amid the great Glory of that cloud. Thus did God make manifest His approval of the labors done in His name.





date of completion of trial



Israel's Offerings to God

BY THE ENGLISH ARTIST, H. MELVILLE.



"If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock."—Lev., 1, 2.

IN THE days that followed the erection of the tabernacle, Moses taught his people all the laws contained in the book Leviticus, that is, the laws of the priesthood, the religious ceremonials to be followed in worshipping God.

There were many "sacrifices" to be made. The Israelites had vast herds of oxen and sheep; and to remind them that these were all given by God, that the cattle belonged really to Him, not to them, they were called on to surrender many of the beasts back into God's hand. That is they brought their offerings to the tabernacle, where the sons of Levi received the animals and slew them. Sometimes the flesh was burned, sometimes it was given to the priests, sometimes to the poor. There were sacrifices of all kinds, not only of beasts, but of birds, of meal, of oil, and of perfumes. The "first fruits" of the harvest were to be sacrificed to God; and there was to be salt with every sacrifice. Also there were many varied occasions for the sacrifices, feast offerings, peace offerings, free offerings, gifts made for sins, for vows, and many others. There must have been a constant stream of worshippers flowing toward the tabernacle in those days of joy.





THE UNIVERSITY OF CHICAGO

CHICAGO, ILL., U.S.A.

1892-1893

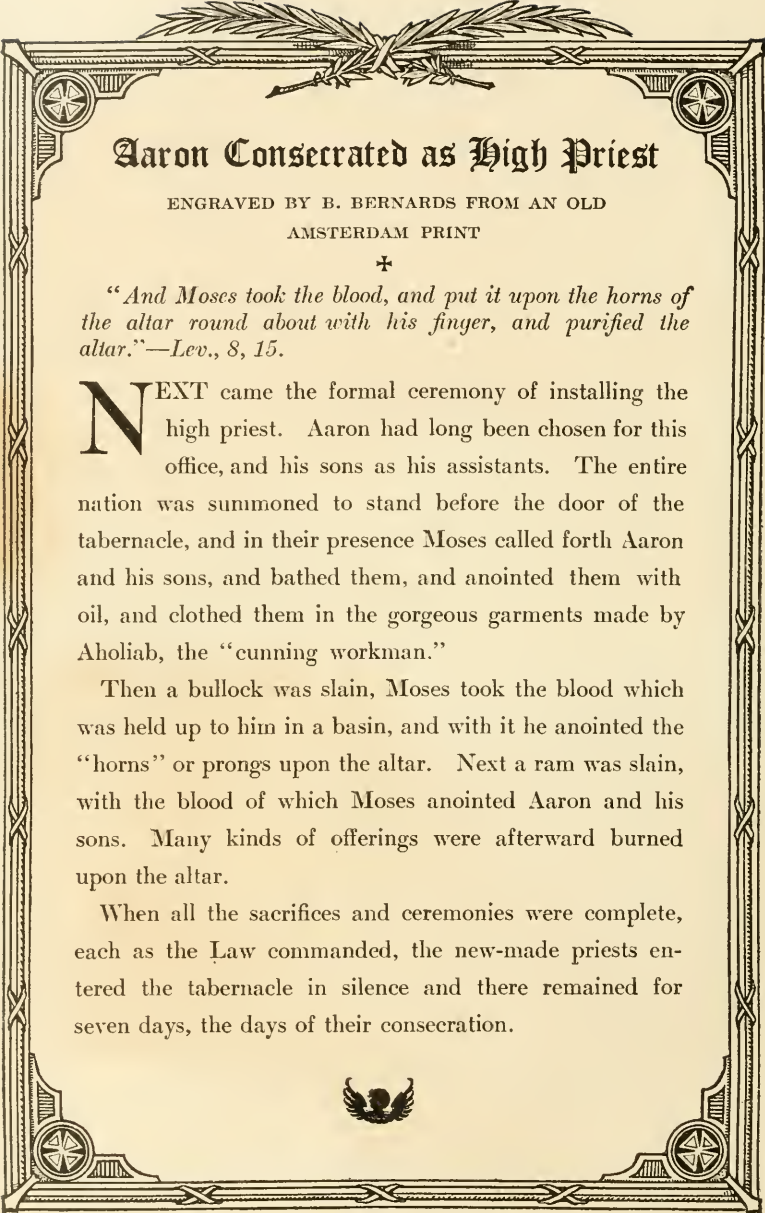
THE UNIVERSITY OF CHICAGO was founded in 1837, and has since that time been a center of learning and research. It is one of the largest and most influential universities in the United States.

The University of Chicago is a private, non-sectarian institution. It is governed by a Board of Trustees, and its affairs are managed by a President and a Faculty. The University is divided into several divisions, each of which is headed by a Dean. The divisions are: the Division of the Physical Sciences, the Division of the Biological Sciences, the Division of the Social Sciences, and the Division of the Humanities.

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Aaron Consecrated as High Priest

ENGRAVED BY B. BERNARDS FROM AN OLD
AMSTERDAM PRINT



"And Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar."—Lev., 8, 15.

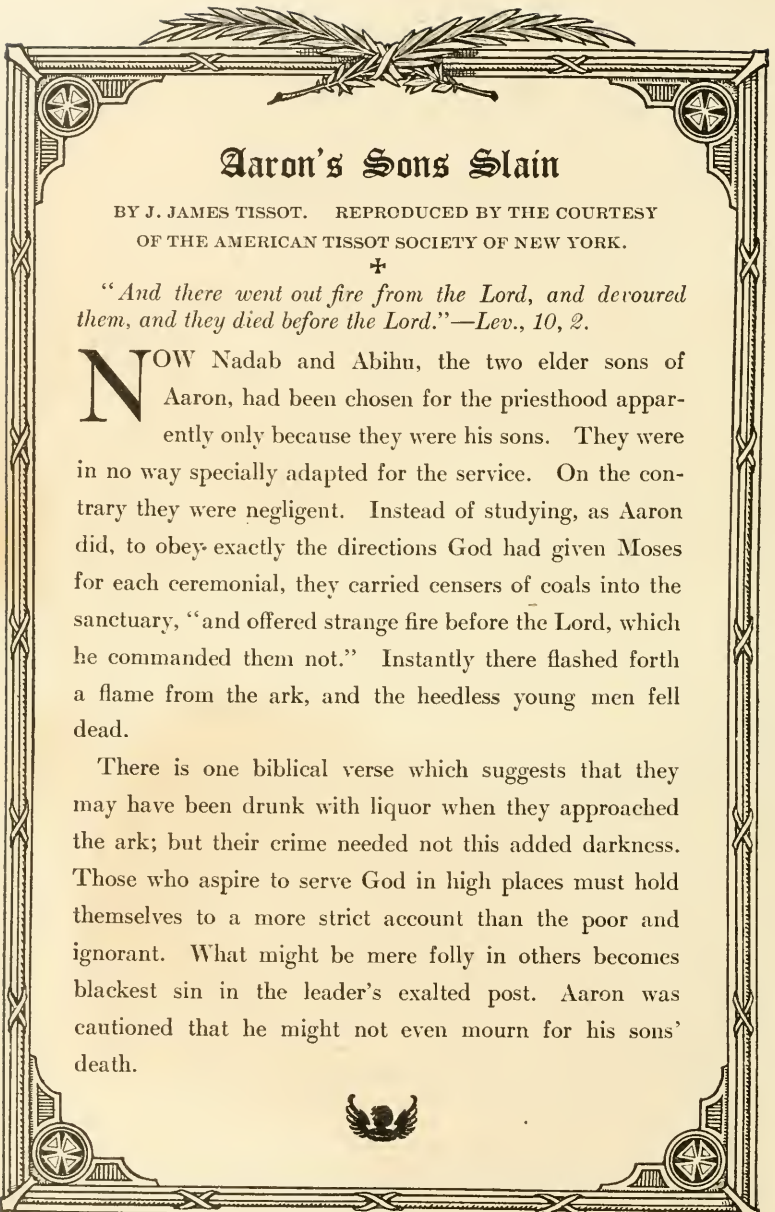
NEXT came the formal ceremony of installing the high priest. Aaron had long been chosen for this office, and his sons as his assistants. The entire nation was summoned to stand before the door of the tabernacle, and in their presence Moses called forth Aaron and his sons, and bathed them, and anointed them with oil, and clothed them in the gorgeous garments made by Aholiab, the "cunning workman."

Then a bullock was slain, Moses took the blood which was held up to him in a basin, and with it he anointed the "horns" or prongs upon the altar. Next a ram was slain, with the blood of which Moses anointed Aaron and his sons. Many kinds of offerings were afterward burned upon the altar.

When all the sacrifices and ceremonies were complete, each as the Law commanded, the new-made priests entered the tabernacle in silence and there remained for seven days, the days of their consecration.







Aaron's Sons Slain

BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.



"And there went out fire from the Lord, and devoured them, and they died before the Lord."—Lev., 10, 2.

NOW Nadab and Abihu, the two elder sons of Aaron, had been chosen for the priesthood apparently only because they were his sons. They were in no way specially adapted for the service. On the contrary they were negligent. Instead of studying, as Aaron did, to obey exactly the directions God had given Moses for each ceremonial, they carried censers of coals into the sanctuary, "and offered strange fire before the Lord, which he commanded them not." Instantly there flashed forth a flame from the ark, and the heedless young men fell dead.

There is one biblical verse which suggests that they may have been drunk with liquor when they approached the ark; but their crime needed not this added darkness. Those who aspire to serve God in high places must hold themselves to a more strict account than the poor and ignorant. What might be mere folly in others becomes blackest sin in the leader's exalted post. Aaron was cautioned that he might not even mourn for his sons' death.





W. G. S.

THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED
FOR THE YEAR 1851

THE HOUSE OF COMMONS HAS THE HONOUR TO ANNOUNCE THAT

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The Poor Mother's Offering

AFTER THE PAINTING BY FREDERICK GOODALL, R.A.,
THE ENGLISH ARTIST, DIED 1904.



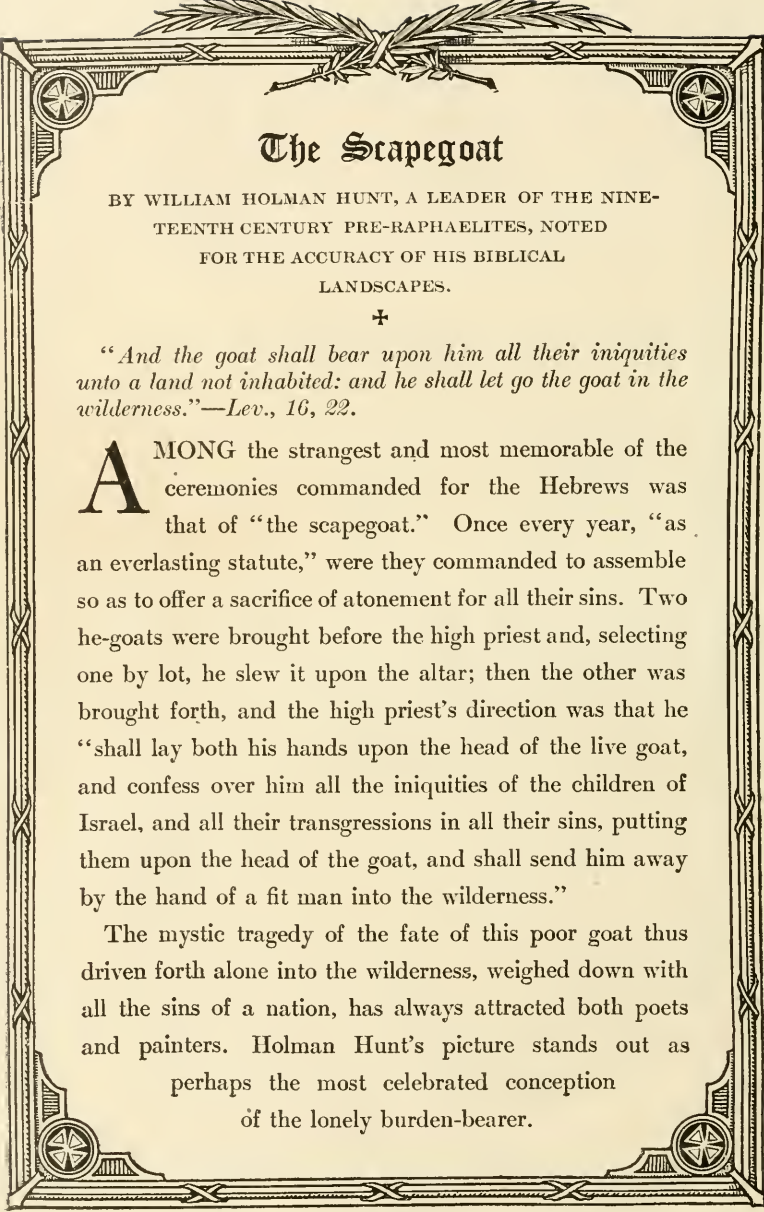
"And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons."—Lev., 12, 8.

THE sudden death of Aaron's sons doubtless served as sufficient warning to the Israelites to be exact and punctilious in following the religious ceremonies laid down for them. There are in the Bible many chapters of directions concerning these; and all are planned with forethought and justice. Thus, for instance, one important principle was that the value of an offering should be proportioned to the wealth of the individual who presented it.

This is illustrated in the present picture. One of the laws was that a mother, after her child was born, should come with an offering of purification, when she returned to the tabernacle to give thanks to the Lord. The chief offering was to be lamb; but if the woman was poor, two turtle doves or two young pigeons would suffice instead. We are shown here a young mother approaching with her modest gift, eager to proclaim her gratitude to the giver of all.







The Scapegoat

BY WILLIAM HOLMAN HUNT, A LEADER OF THE NINETEENTH CENTURY PRE-RAPHAELITES, NOTED FOR THE ACCURACY OF HIS BIBLICAL LANDSCAPES.

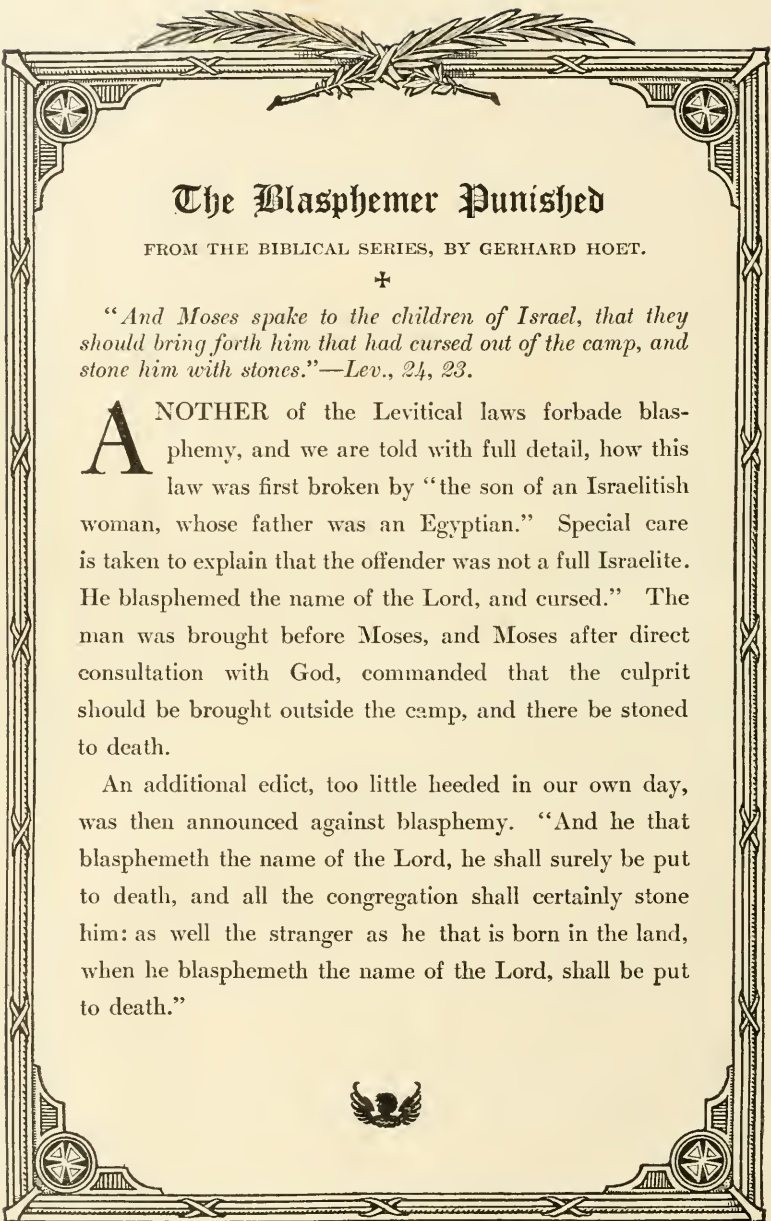


“And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”—Lev., 16, 22.

AMONG the strangest and most memorable of the ceremonies commanded for the Hebrews was that of “the scapegoat.” Once every year, “as an everlasting statute,” were they commanded to assemble so as to offer a sacrifice of atonement for all their sins. Two he-goats were brought before the high priest and, selecting one by lot, he slew it upon the altar; then the other was brought forth, and the high priest’s direction was that he “shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.”

The mystic tragedy of the fate of this poor goat thus driven forth alone into the wilderness, weighed down with all the sins of a nation, has always attracted both poets and painters. Holman Hunt’s picture stands out as perhaps the most celebrated conception of the lonely burden-bearer.





The Blasphemer Punished

FROM THE BIBLICAL SERIES, BY GERHARD HOET.



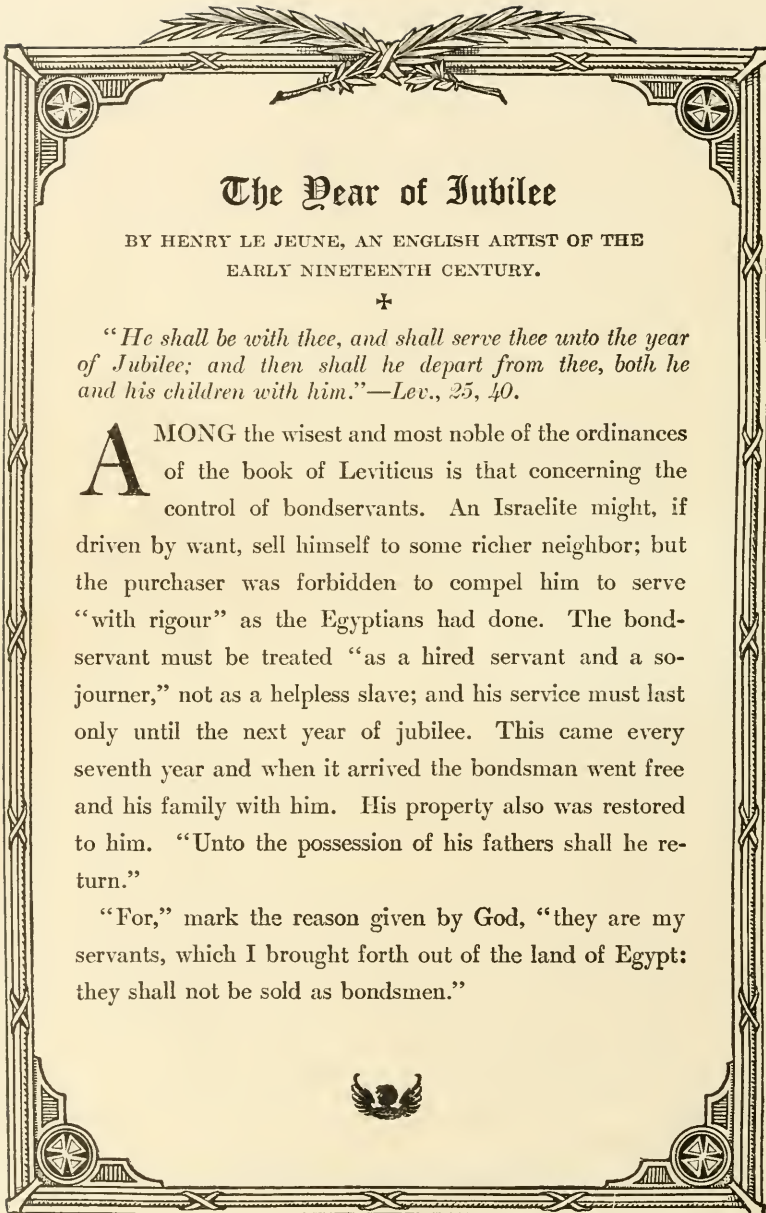
“And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones.”—Lev., 24, 23.

ANOTHER of the Levitical laws forbade blasphemy, and we are told with full detail, how this law was first broken by “the son of an Israelitish woman, whose father was an Egyptian.” Special care is taken to explain that the offender was not a full Israelite. He blasphemed the name of the Lord, and cursed.” The man was brought before Moses, and Moses after direct consultation with God, commanded that the culprit should be brought outside the camp, and there be stoned to death.

An additional edict, too little heeded in our own day, was then announced against blasphemy. “And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.”







The Year of Jubilee

BY HENRY LE JEUNE, AN ENGLISH ARTIST OF THE
EARLY NINETEENTH CENTURY.

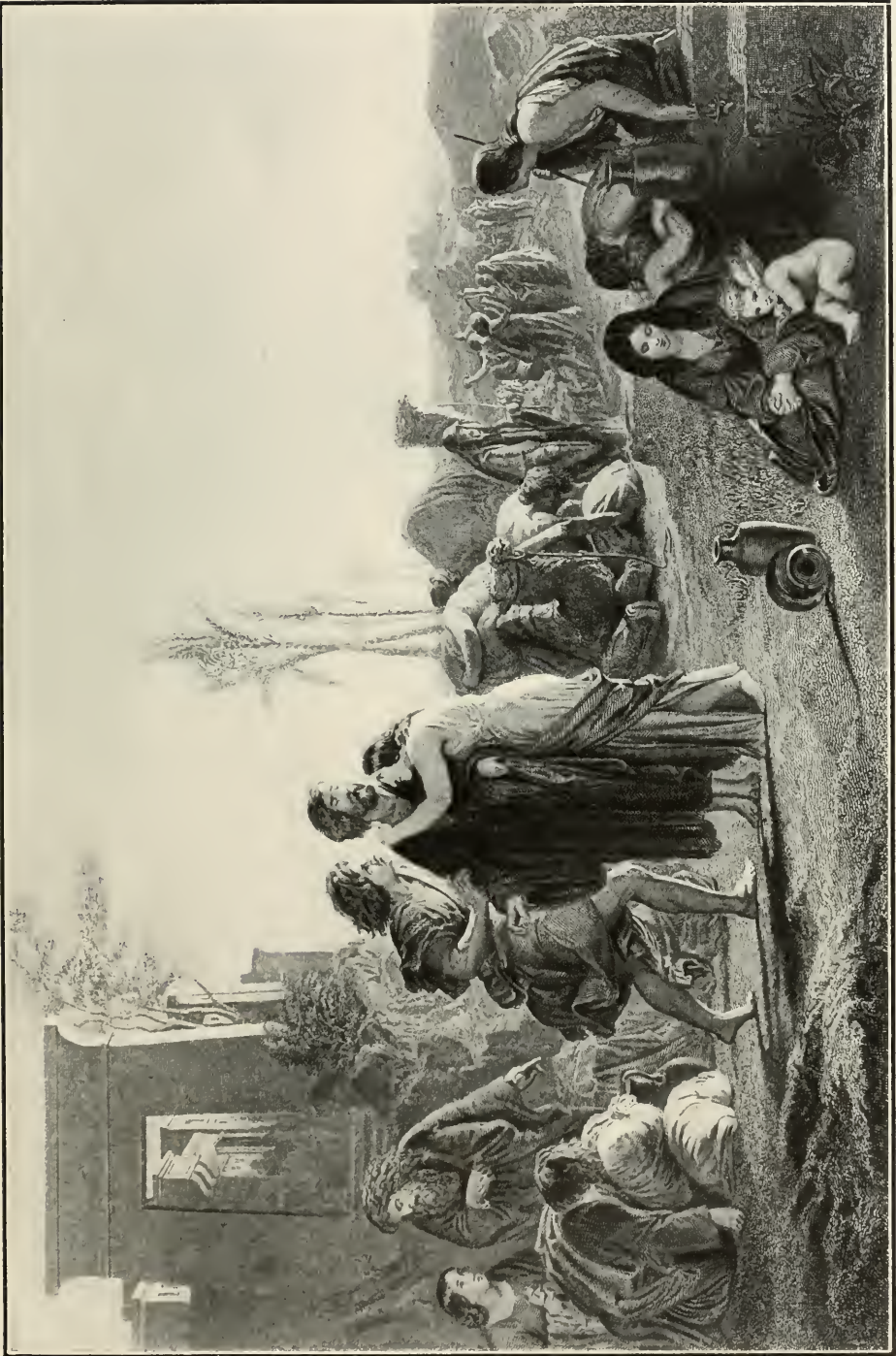


"He shall be with thee, and shall serve thee unto the year of Jubilee; and then shall he depart from thee, both he and his children with him."—Lev., 25, 40.

AMONG the wisest and most noble of the ordinances of the book of Leviticus is that concerning the control of bondservants. An Israelite might, if driven by want, sell himself to some richer neighbor; but the purchaser was forbidden to compel him to serve "with rigour" as the Egyptians had done. The bondservant must be treated "as a hired servant and a sojourner," not as a helpless slave; and his service must last only until the next year of jubilee. This came every seventh year and when it arrived the bondsman went free and his family with him. His property also was restored to him. "Unto the possession of his fathers shall he return."

"For," mark the reason given by God, "they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondsmen."





THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard

1679

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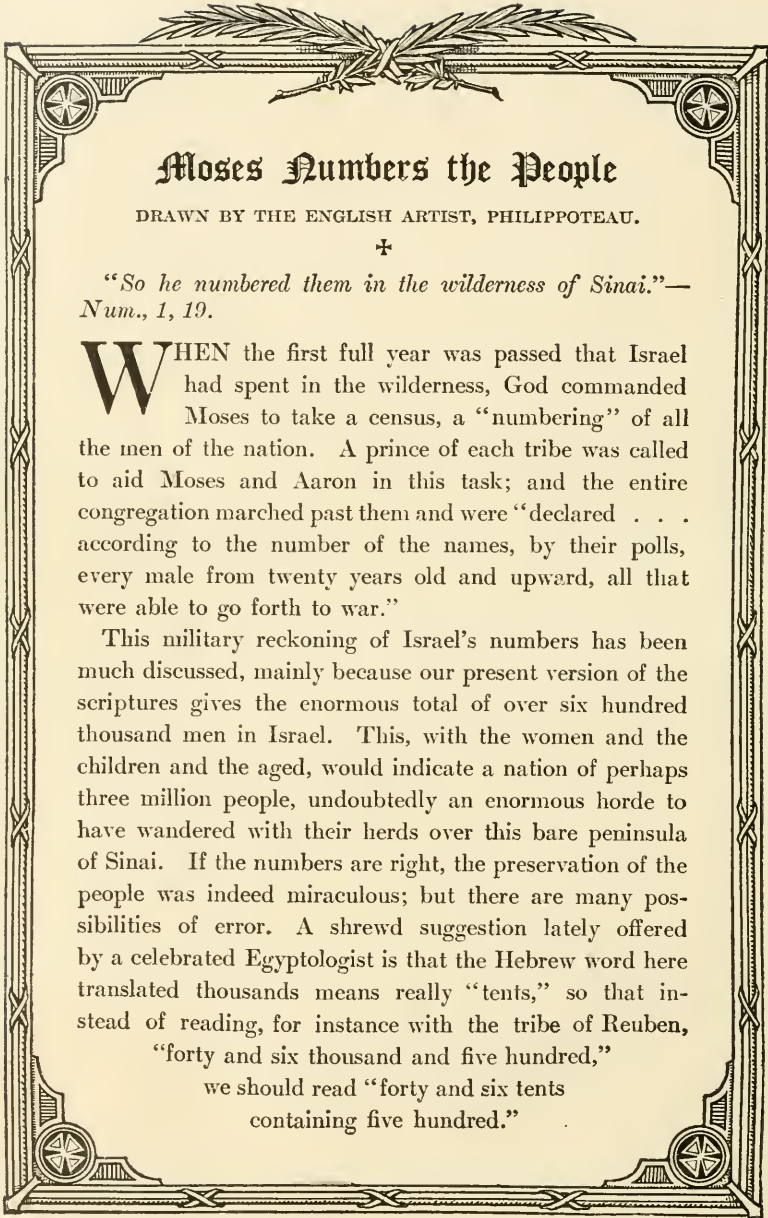
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1679



Moses Numbers the People

DRAWN BY THE ENGLISH ARTIST, PHILIPPOTEAU.



*"So he numbered them in the wilderness of Sinai."—
Num., 1, 19.*

WHEN the first full year was passed that Israel had spent in the wilderness, God commanded Moses to take a census, a "numbering" of all the men of the nation. A prince of each tribe was called to aid Moses and Aaron in this task; and the entire congregation marched past them and were "declared . . . according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war."

This military reckoning of Israel's numbers has been much discussed, mainly because our present version of the scriptures gives the enormous total of over six hundred thousand men in Israel. This, with the women and the children and the aged, would indicate a nation of perhaps three million people, undoubtedly an enormous horde to have wandered with their herds over this bare peninsula of Sinai. If the numbers are right, the preservation of the people was indeed miraculous; but there are many possibilities of error. A shrewd suggestion lately offered by a celebrated Egyptologist is that the Hebrew word here translated thousands means really "tents," so that instead of reading, for instance with the tribe of Reuben,

"forty and six thousand and five hundred,"

we should read "forty and six tents
containing five hundred."





THE FIFTH BOOK OF MOSES CALLED

Deuteronomy

Chapter 1

1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story, 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.*



THESE be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea,¹ between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 *(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)*

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month,

that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

¹For the phrase "in the plain over against the Red Sea" the Revised Version translates "in the Arabah over against Suph." The Arabah was the plain extending around the Dead Sea, and up the Jordan Valley. Suph has not been positively identified.

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain¹ of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

¹The Revised Version says "by the way to the hill country of the Amorites."

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 *But as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

Chapter 2

¹ The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.

WHEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

5 Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth;¹ because I have given mount Seir unto Esau *for* a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these for y years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir beforetime; but the children of

¹The original Hebrew is here more emphatic, "no, not so much as for the sole of the foot to tread on." This form is used in the Revised Version.

Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Animonites call them Zamzummins;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heshbon, and his land: begin to possess *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and from the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.

Chapter 3

1 The story of the conquest of Og king of Bashan. 11 The bigness of his bed. 12 The distribution of those lands to the two tribes and a half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.



WHEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir:)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.¹

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under Ashdodpishgah eastward.²

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

¹The word here translated bedstead may possibly mean sarcophagus, stone coffin. The size given it, even figuring with the smallest cubit, is over fourteen feet by six. Eastern literature contains many traditional tales concerning Og and his tremendous size and deeds. ²The Revised Version reads "under the slopes of Pishgah eastward." The word "slopes" may also have been "torrents."

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain,¹ and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

Chapter 4

1 An exhortation to obedience. 41 Moses appointeth the three cities of refuge on that side Jordan.

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

¹Seen from the sunken valley of the Jordan where Moses prayed, the whole land of Palestine rises to the westward like one vast mountain stretching northward to the mighty peak of Lebanon. The Revised Version suggests a better translation "hill country."

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the Lord said unto me; Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven

image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice:

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD *he is* God; *there is* none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his word out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than

thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD *he is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun-rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pishgah.

Chapter 5

1 The covenant in Horeb. 6 The ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 ¶ *I am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.¹

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou shalt not kill.²

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field,³ or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick dark-

¹The commandments as here given are not a mere repetition of those in Exodus, chapter 20; but are a repetition with comments and explanations, referring, as in this verse, to the commandments as previously proclaimed. ²The form of this commandment was changed in the English Revision to "Thou shalt do no murder." The American Revision restores the older reading. ³The warning against coveting the "field" is not expressly given in the earlier commandments but is here emphasized at the moment of the distribution of the fields of the promised land.

ness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that ye may prolong your days* in the land which ye shall possess.

Chapter 6

1 *The end of the law is obedience.* 3 *An exhortation thereto.*



OW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it.

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God *is* one LORD:¹

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.²

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee in time to come, saying, What

¹This verse is one selected and emphasized by the Jews in their sacred teachings. The most accurate translation is that suggested in the margin of the Revised Version, "Jehovah, our god, even Jehovah is one."

²This command is taken literally by the Hebrews, and verse four is thus written and worn by them when in prayer.

mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Chapter 7

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holiness of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful

God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee,

lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

Chapter 8

An exhortation to obedience in regard of God's dealing with them.

ILL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word*¹ that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land whose stones *are* iron, and out of whose hills thou mayest dig brass.

10 When thou has eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold *is* multiplied, and all that thou hast is multiplied;

¹The Revised Version says "but by every thing," etc.

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

Chapter 9

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this

good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, *it is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and ground it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

Chapter 10

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation unto obedience.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the

tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.¹

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

17 For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

¹Verses 6 to 9 of this chapter have frequently been regarded as an interpolation, but there is no authority for discarding them.

Chapter 11

1 *An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.*



HEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot,¹ as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

¹That is, by carrying water to it from the Nile, a heavy labor.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the *champaign*¹ over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which

¹Champaign means "open country, fields."

the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

Chapter 12

1 Monuments of idolatry are to be destroyed. 5 The place of God's service is to be kept. 16, 23 Blood is forbidden. 17, 20, 26 Holy things must be eaten in the holy place. 19 The Levite is not to be forsaken. 29 Idolatry is not to be inquired after.



THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety,

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

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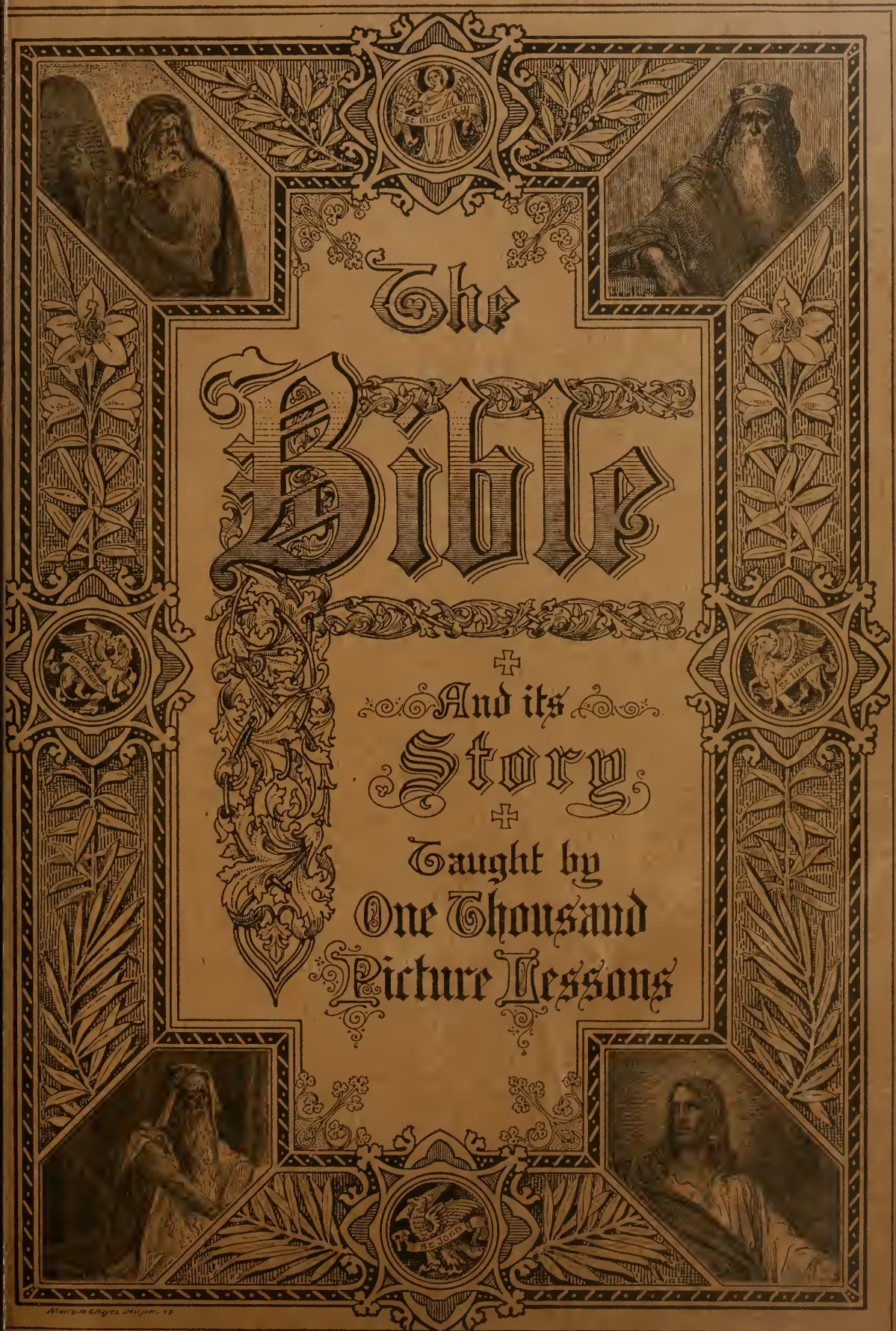
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“Is the Lord’s Hand Waxed Short?”

BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.



“The children of Israel also wept again, and said, Who shall give us flesh to eat?”—Num., 11, 4.

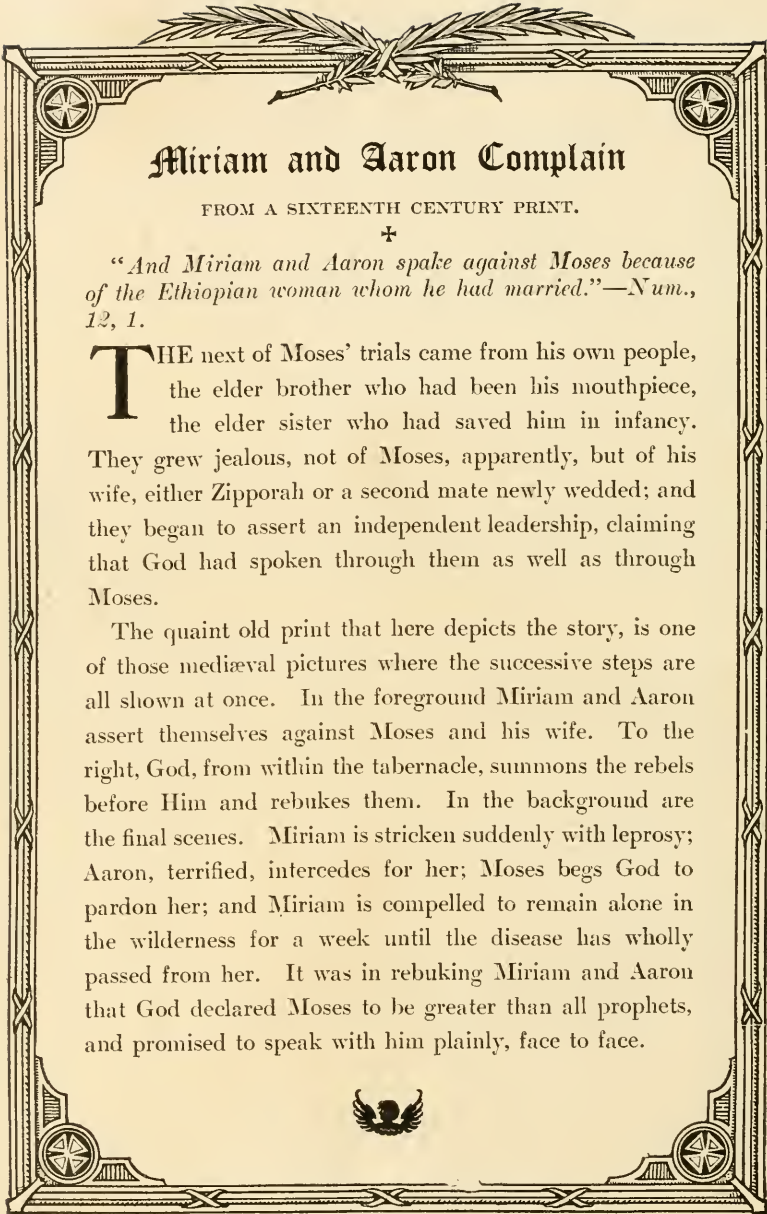
WHEN the numbering of the people was completed the nation set forth joyously, leaving the foot of Sinai, where so much had happened, and marching north toward the promised land of Palestine. Yet the way was long and hard; so that as the days passed, the fickle Israelites began to murmur. For a year they had lived on manna, and they were grown very weary of it. They recalled all the pleasant things they had eaten in Egypt. Especially they longed for meat. Moses knew of their craving and appealed to God for aid; but the great giver of all was displeased that His gifts should be so little valued, and He declared that the people should be punished by being so stuffed with meat that they could eat no more. When Moses questioned how this should be possible with so vast a multitude, and in so bare a region, God answered him with His solemn question, “Is the Lord’s hand waxed short?”

Thereon there came a vast cloud of quails, which covered the camp and spread for a day’s journey on either side. For two days the Israelites ate of them. Then, “while the flesh was yet between their teeth,” God smote them with a plague, so that those who had lusted most for the flesh food, perished there.





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Miriam and Aaron Complain

FROM A SIXTEENTH CENTURY PRINT.



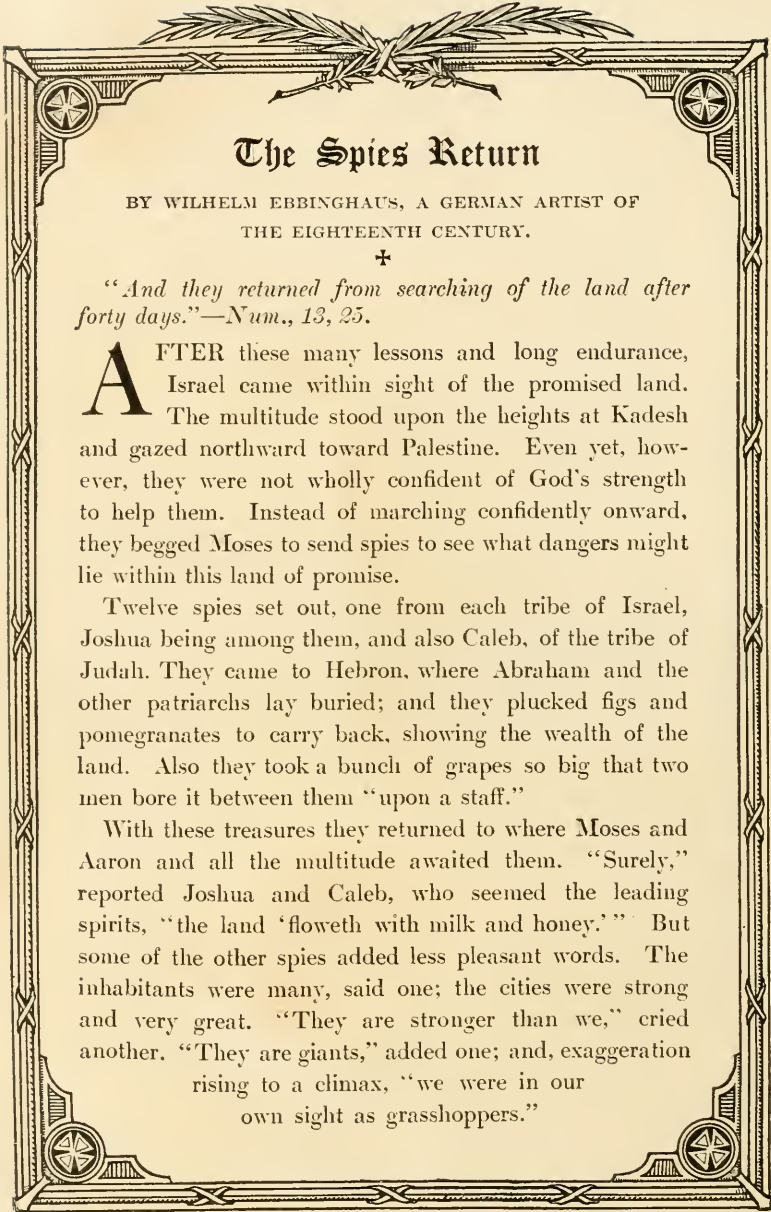
"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married."—Num., 12, 1.

THE next of Moses' trials came from his own people, the elder brother who had been his mouthpiece, the elder sister who had saved him in infancy. They grew jealous, not of Moses, apparently, but of his wife, either Zipporah or a second mate newly wedded; and they began to assert an independent leadership, claiming that God had spoken through them as well as through Moses.

The quaint old print that here depicts the story, is one of those mediæval pictures where the successive steps are all shown at once. In the foreground Miriam and Aaron assert themselves against Moses and his wife. To the right, God, from within the tabernacle, summons the rebels before Him and rebukes them. In the background are the final scenes. Miriam is stricken suddenly with leprosy; Aaron, terrified, intercedes for her; Moses begs God to pardon her; and Miriam is compelled to remain alone in the wilderness for a week until the disease has wholly passed from her. It was in rebuking Miriam and Aaron that God declared Moses to be greater than all prophets, and promised to speak with him plainly, face to face.







The Spies Return

BY WILHELM EBBINGHAUS, A GERMAN ARTIST OF
THE EIGHTEENTH CENTURY.

†

"And they returned from searching of the land after forty days."—Num., 13, 25.

AFTER these many lessons and long endurance, Israel came within sight of the promised land. The multitude stood upon the heights at Kadesh and gazed northward toward Palestine. Even yet, however, they were not wholly confident of God's strength to help them. Instead of marching confidently onward, they begged Moses to send spies to see what dangers might lie within this land of promise.

Twelve spies set out, one from each tribe of Israel, Joshua being among them, and also Caleb, of the tribe of Judah. They came to Hebron, where Abraham and the other patriarchs lay buried; and they plucked figs and pomegranates to carry back, showing the wealth of the land. Also they took a bunch of grapes so big that two men bore it between them "upon a staff."

With these treasures they returned to where Moses and Aaron and all the multitude awaited them. "Surely," reported Joshua and Caleb, who seemed the leading spirits, "the land 'floweth with milk and honey.'" But some of the other spies added less pleasant words. The inhabitants were many, said one; the cities were strong and very great. "They are stronger than we," cried another. "They are giants," added one; and, exaggeration rising to a climax, "we were in our own sight as grasshoppers."





Joshua Saved By God

BY THE CONTEMPORARY AMERICAN ARTIST,

J. STEEPLE DAVIS.

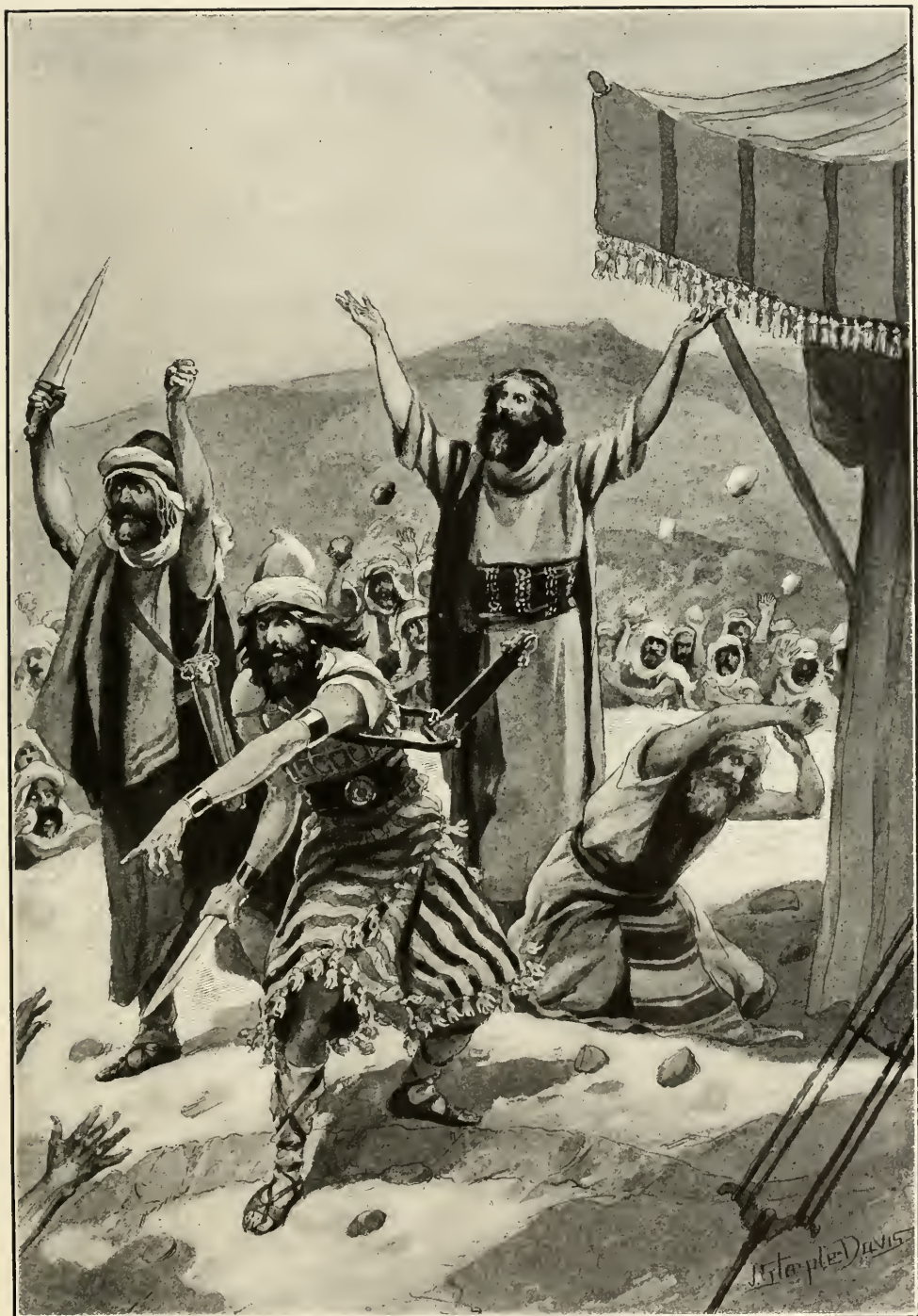


*"But all the congregation bade stone them with stones."—
Num., 14, 10.*

THUS the spies spread terror in Israel, and the people's courage failed them. In an instant they forgot all they had learned of God's truth and power; they were once more the cringing slaves of Egypt. In their fright they even turned against Moses, and for the first time he faced, not murmuring, but actual open rebellion. "And they said one to another, 'Let us make a captain, and let us return into Egypt.'"

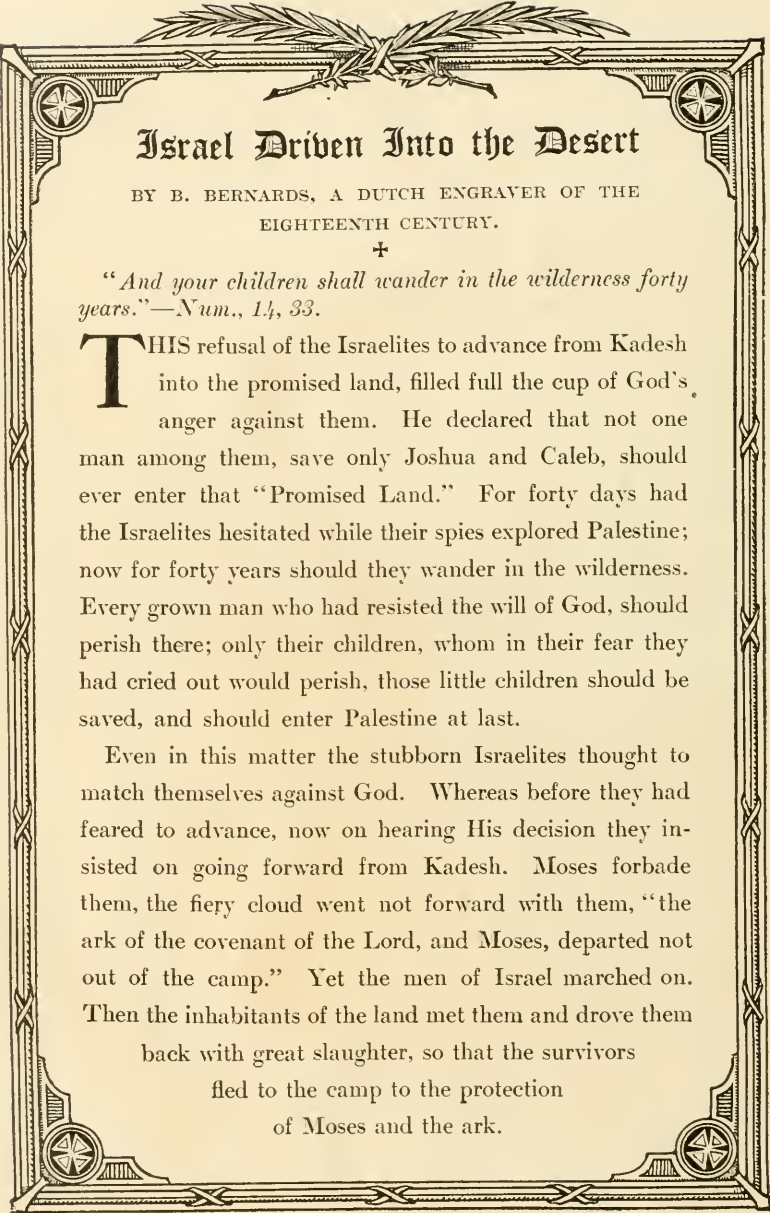
Joshua and Caleb rushed among the people and pleaded with them. With God's help, insisted they, the conquest of the land would be easy, and it was "an exceeding good land." But so desperate were the multitude they would have slain Joshua and Caleb with stones. Nay when Moses stopped them, they would have stoned him also. In the very presence of the tabernacle, they would have stoned him, had not the Lord intervened directly to save His servants. "The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." And they were confounded, and shrank back in awe from Moses and the two faithful soldiers.





THE HISTORY OF THE

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Israel Driven Into the Desert

BY B. BERNARDS, A DUTCH ENGRAVER OF THE
EIGHTEENTH CENTURY.



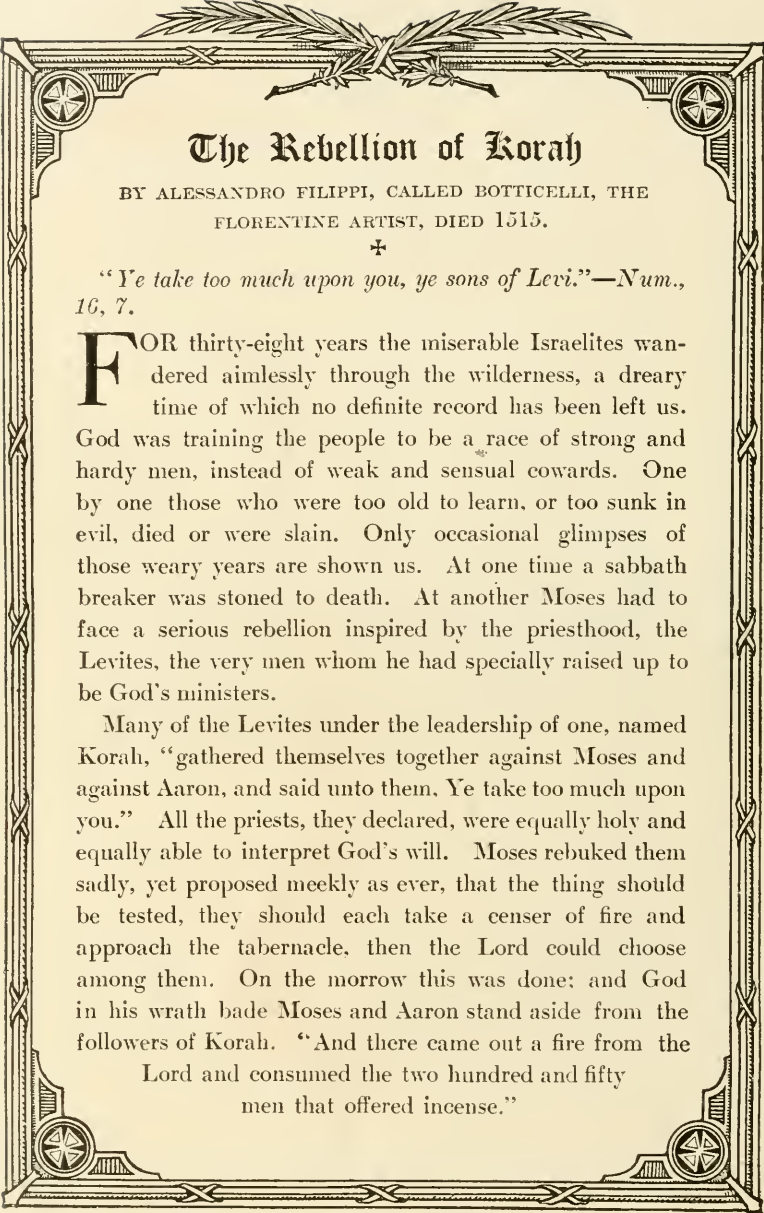
"And your children shall wander in the wilderness forty years."—Num., 14, 33.

THIS refusal of the Israelites to advance from Kadesh into the promised land, filled full the cup of God's anger against them. He declared that not one man among them, save only Joshua and Caleb, should ever enter that "Promised Land." For forty days had the Israelites hesitated while their spies explored Palestine; now for forty years should they wander in the wilderness. Every grown man who had resisted the will of God, should perish there; only their children, whom in their fear they had cried out would perish, those little children should be saved, and should enter Palestine at last.

Even in this matter the stubborn Israelites thought to match themselves against God. Whereas before they had feared to advance, now on hearing His decision they insisted on going forward from Kadesh. Moses forbade them, the fiery cloud went not forward with them, "the ark of the covenant of the Lord, and Moses, departed not out of the camp." Yet the men of Israel marched on. Then the inhabitants of the land met them and drove them back with great slaughter, so that the survivors fled to the camp to the protection of Moses and the ark.



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The Rebellion of Korah

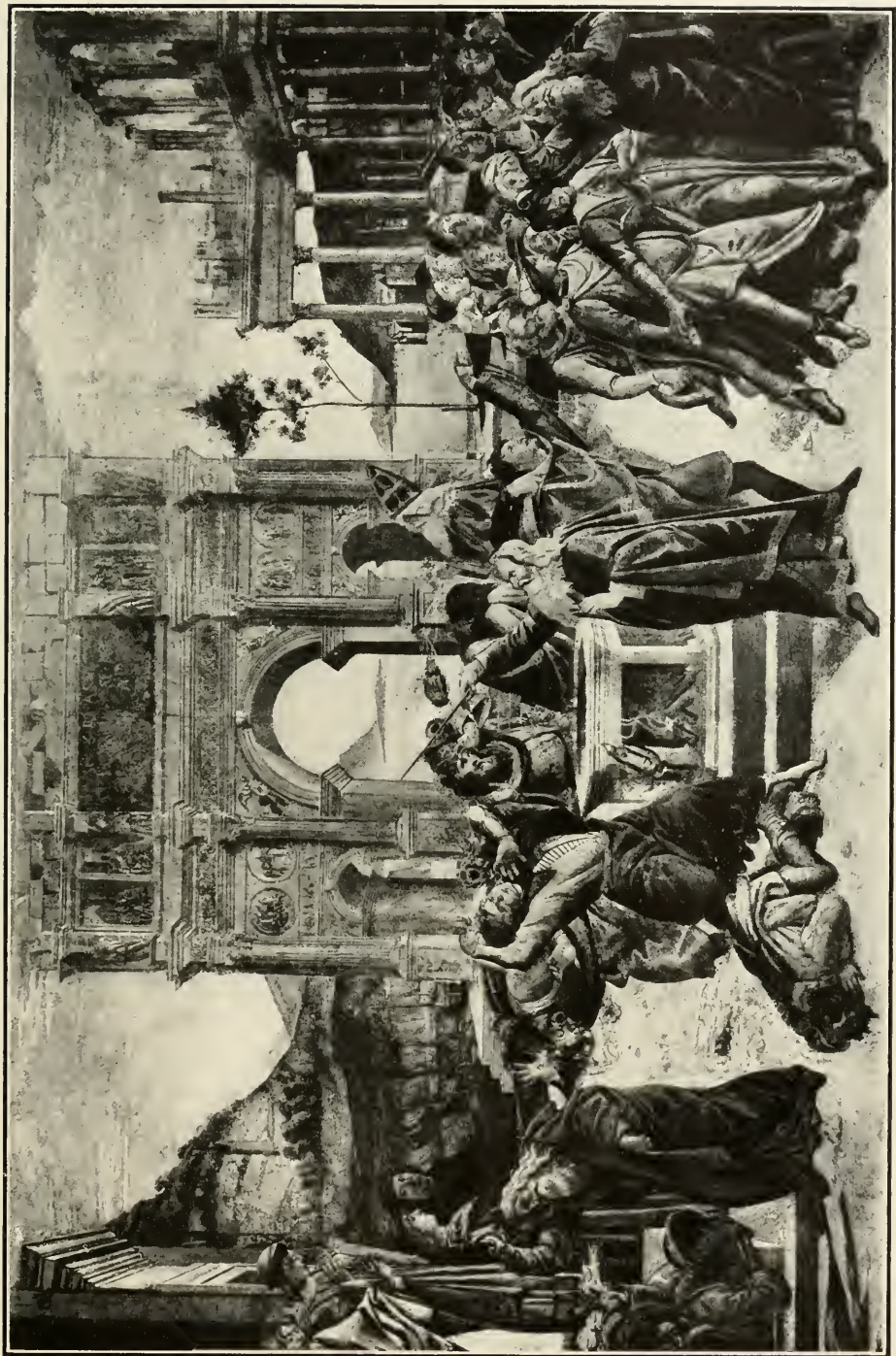
BY ALESSANDRO FILIPPI, CALLED BOTTICELLI, THE
FLORENTINE ARTIST, DIED 1515.

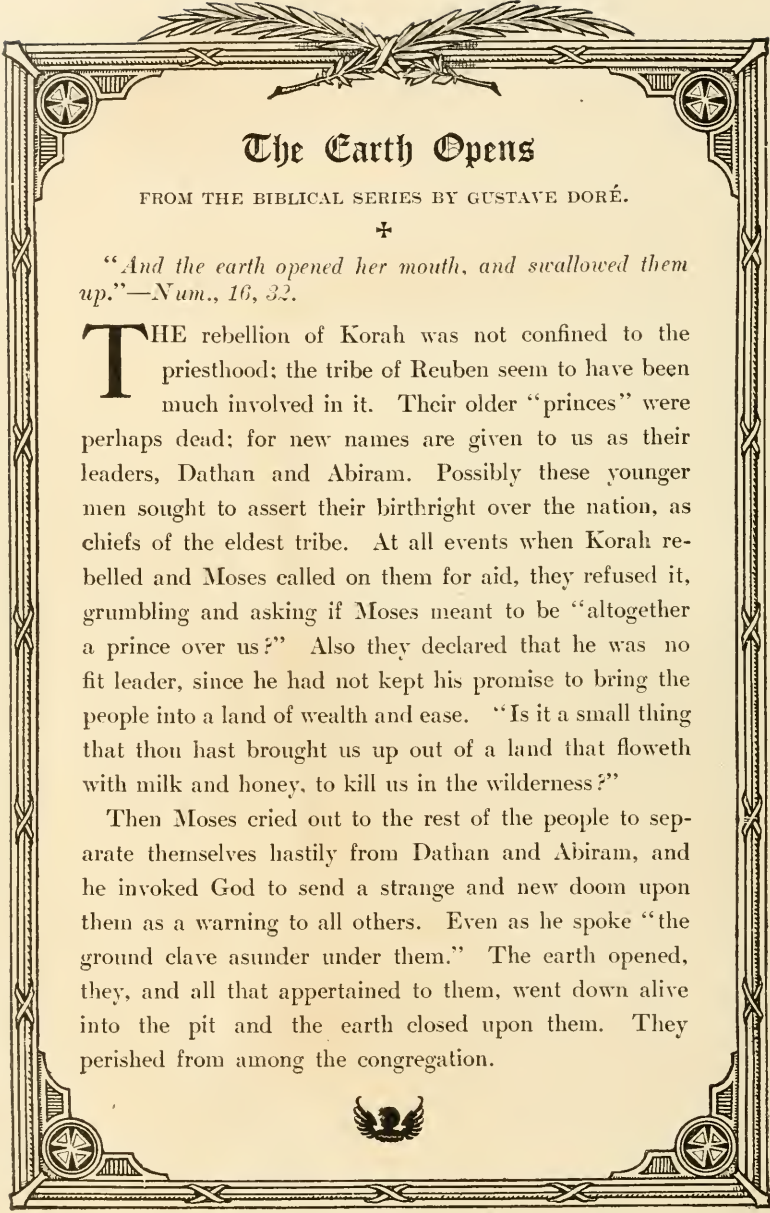


"Ye take too much upon you, ye sons of Levi."—Num.,
16, 7.

FOR thirty-eight years the miserable Israelites wandered aimlessly through the wilderness, a dreary time of which no definite record has been left us. God was training the people to be a race of strong and hardy men, instead of weak and sensual cowards. One by one those who were too old to learn, or too sunk in evil, died or were slain. Only occasional glimpses of those weary years are shown us. At one time a sabbath breaker was stoned to death. At another Moses had to face a serious rebellion inspired by the priesthood, the Levites, the very men whom he had specially raised up to be God's ministers.

Many of the Levites under the leadership of one, named Korah, "gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you." All the priests, they declared, were equally holy and equally able to interpret God's will. Moses rebuked them sadly, yet proposed meekly as ever, that the thing should be tested, they should each take a censer of fire and approach the tabernacle, then the Lord could choose among them. On the morrow this was done; and God in his wrath bade Moses and Aaron stand aside from the followers of Korah. "And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense."





The Earth Opens

FROM THE BIBLICAL SERIES BY GUSTAVE DORÉ.



"And the earth opened her mouth, and swallowed them up."—Num., 16, 32.

THE rebellion of Korah was not confined to the priesthood; the tribe of Reuben seem to have been much involved in it. Their older "princes" were perhaps dead; for new names are given to us as their leaders, Dathan and Abiram. Possibly these younger men sought to assert their birthright over the nation, as chiefs of the eldest tribe. At all events when Korah rebelled and Moses called on them for aid, they refused it, grumbling and asking if Moses meant to be "altogether a prince over us?" Also they declared that he was no fit leader, since he had not kept his promise to bring the people into a land of wealth and ease. "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness?"

Then Moses cried out to the rest of the people to separate themselves hastily from Dathan and Abiram, and he invoked God to send a strange and new doom upon them as a warning to all others. Even as he spoke "the ground clave asunder under them." The earth opened, they, and all that appertained to them, went down alive into the pit and the earth closed upon them. They perished from among the congregation.





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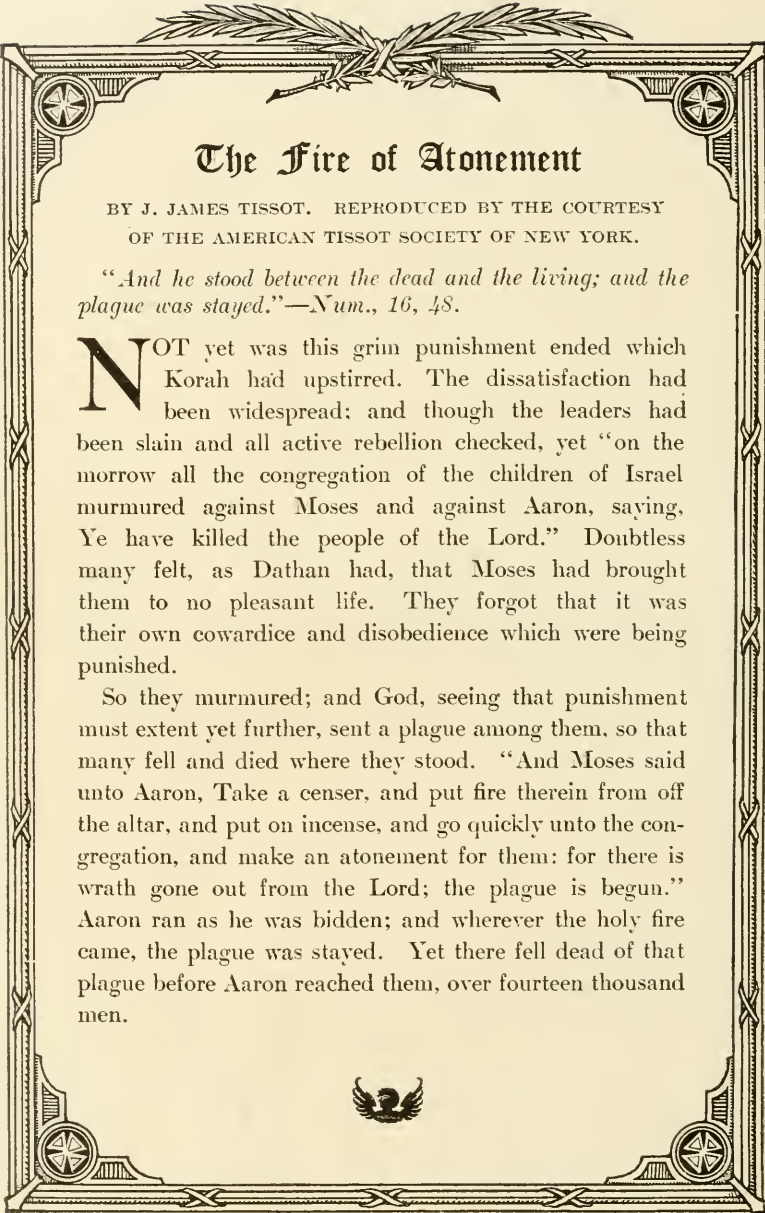
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The Fire of Atonement

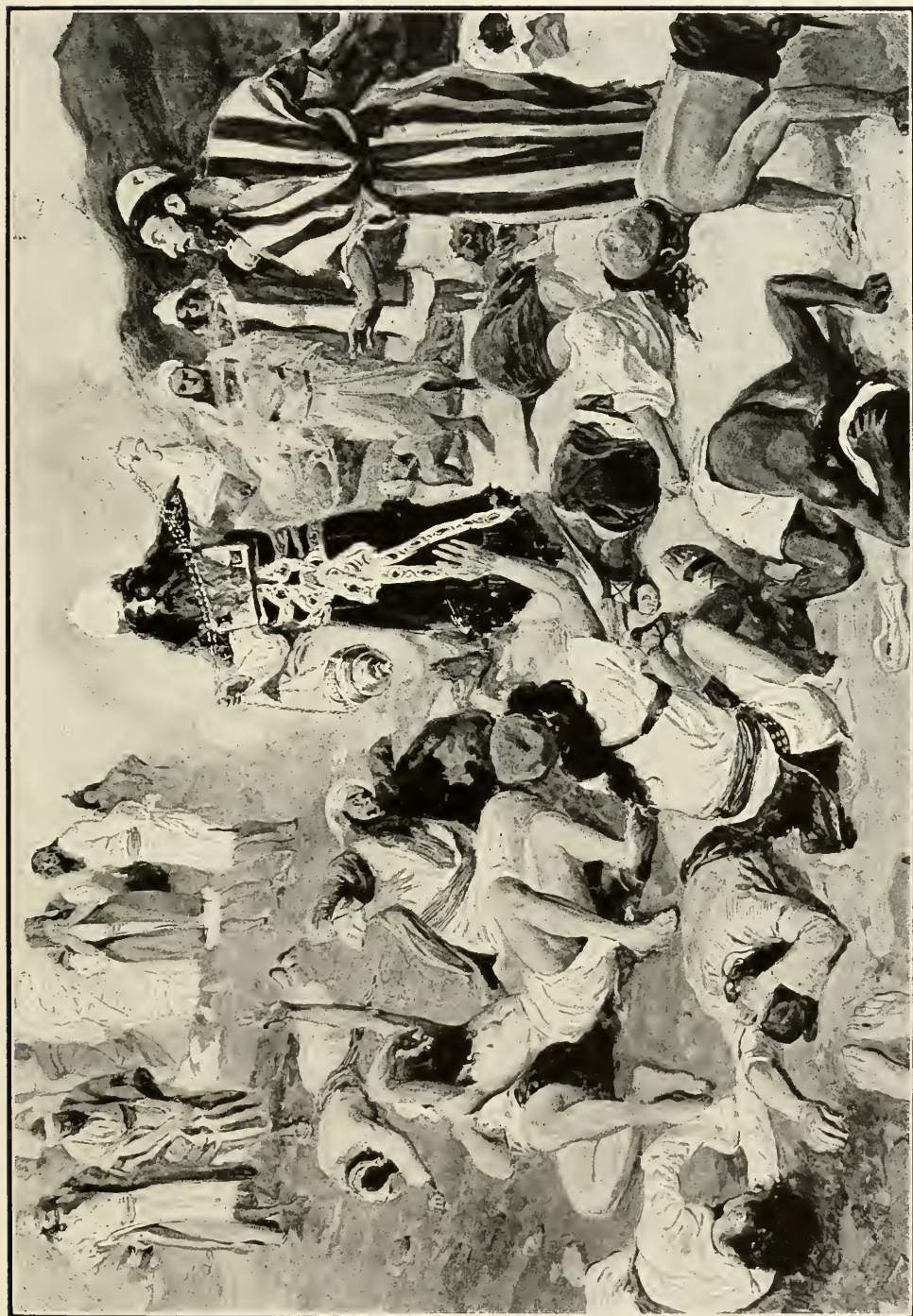
BY J. JAMES TISSOT. REPRODUCED BY THE COURTESY
OF THE AMERICAN TISSOT SOCIETY OF NEW YORK.

"And he stood between the dead and the living; and the plague was stayed."—Num., 16, 48.

NOT yet was this grim punishment ended which Korah had upstirred. The dissatisfaction had been widespread; and though the leaders had been slain and all active rebellion checked, yet "on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Doubtless many felt, as Dathan had, that Moses had brought them to no pleasant life. They forgot that it was their own cowardice and disobedience which were being punished.

So they murmured; and God, seeing that punishment must extend yet further, sent a plague among them, so that many fell and died where they stood. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun." Aaron ran as he was bidden; and wherever the holy fire came, the plague was stayed. Yet there fell dead of that plague before Aaron reached them, over fourteen thousand men.





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Aaron's Rod

FROM THE SERIES, BY JULIUS SCHNORR VON
CAROLSFELD.



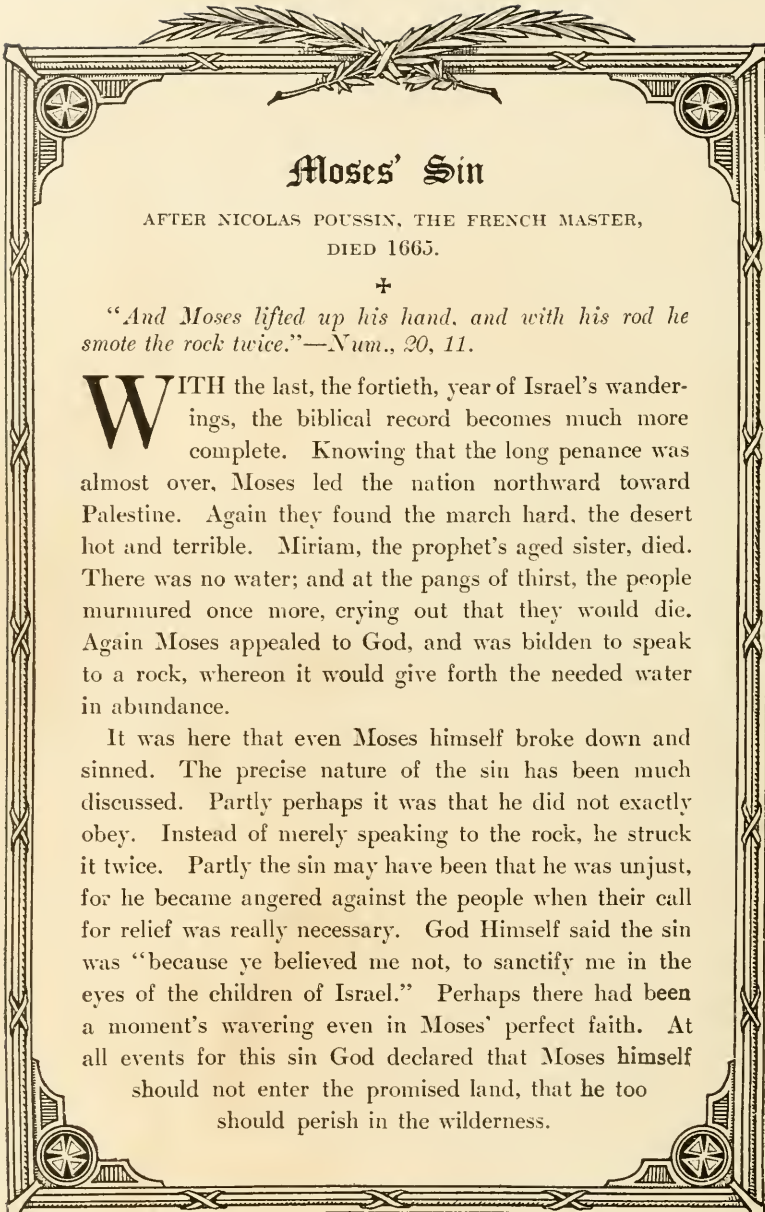
"And, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."—Num., 17, 8.

THIS rebellion of Korah must have taken place toward the close of the forty years in the desert, for the Israelites had apparently almost forgotten the earlier evidences that the leadership of Moses and Aaron was ordained by God. It seemed necessary to reimpress this; and, after the followers of Korah had been destroyed, the Lord bade Moses make another trial. From the chief prince of each tribe Moses called for a rod. He took these rods, including one from Aaron for the Levites, and laid them away in the tabernacle. The next morning he brought the rods forth again before all the people, and returned each to its owner. Then everyone saw that the rod of Aaron had blossomed in the night.

This was universally accepted as an evidence that he and his tribe, the Levites, were especially chosen of God; so there was no more protest. Indeed the people were now only too glad to avoid the tabernacle for they said "behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?"







Moses' Sin

AFTER NICOLAS POUSSIN, THE FRENCH MASTER,
DIED 1665.

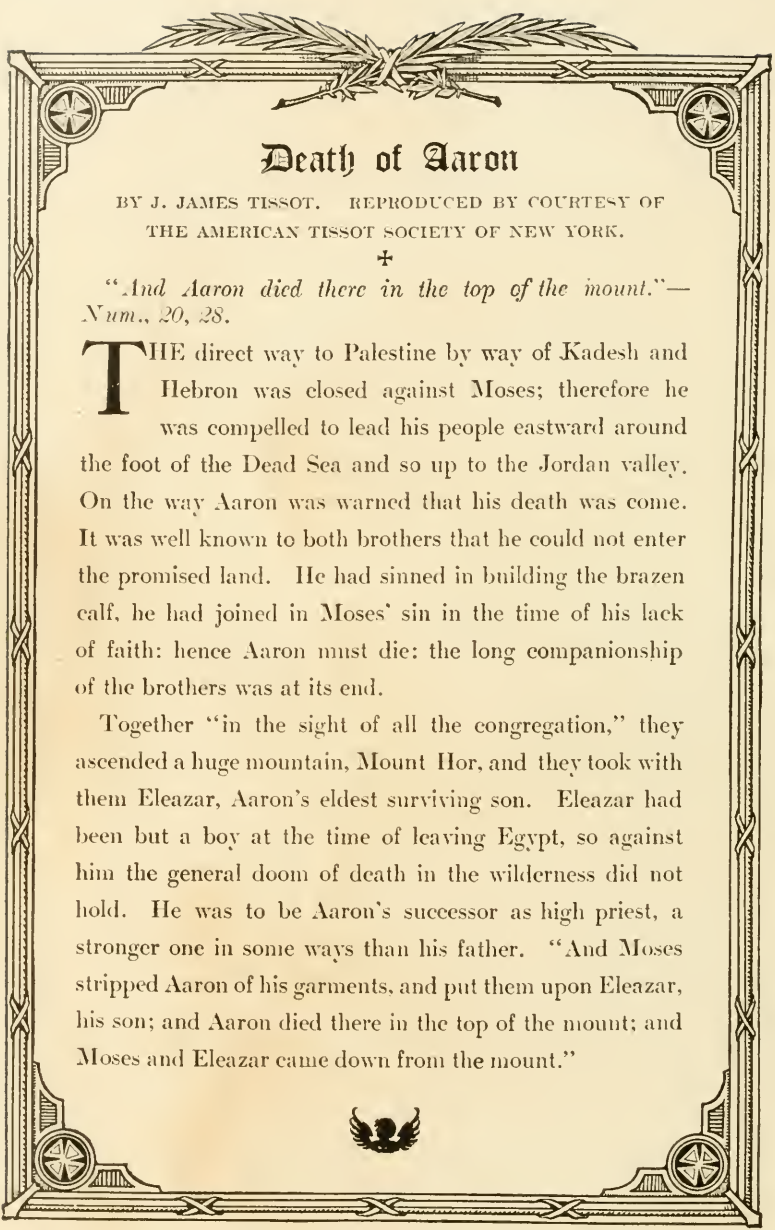
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"And Moses lifted up his hand, and with his rod he smote the rock twice."—Num., 20, 11.

WITH the last, the fortieth, year of Israel's wanderings, the biblical record becomes much more complete. Knowing that the long penance was almost over, Moses led the nation northward toward Palestine. Again they found the march hard, the desert hot and terrible. Miriam, the prophet's aged sister, died. There was no water; and at the pangs of thirst, the people murmured once more, crying out that they would die. Again Moses appealed to God, and was bidden to speak to a rock, whereon it would give forth the needed water in abundance.

It was here that even Moses himself broke down and sinned. The precise nature of the sin has been much discussed. Partly perhaps it was that he did not exactly obey. Instead of merely speaking to the rock, he struck it twice. Partly the sin may have been that he was unjust, for he became angered against the people when their call for relief was really necessary. God Himself said the sin was "because ye believed me not, to sanctify me in the eyes of the children of Israel." Perhaps there had been a moment's wavering even in Moses' perfect faith. At all events for this sin God declared that Moses himself should not enter the promised land, that he too should perish in the wilderness.





Death of Aaron

BY J. JAMES TISSOT. REPRODUCED BY COURTESY OF
THE AMERICAN TISSOT SOCIETY OF NEW YORK.

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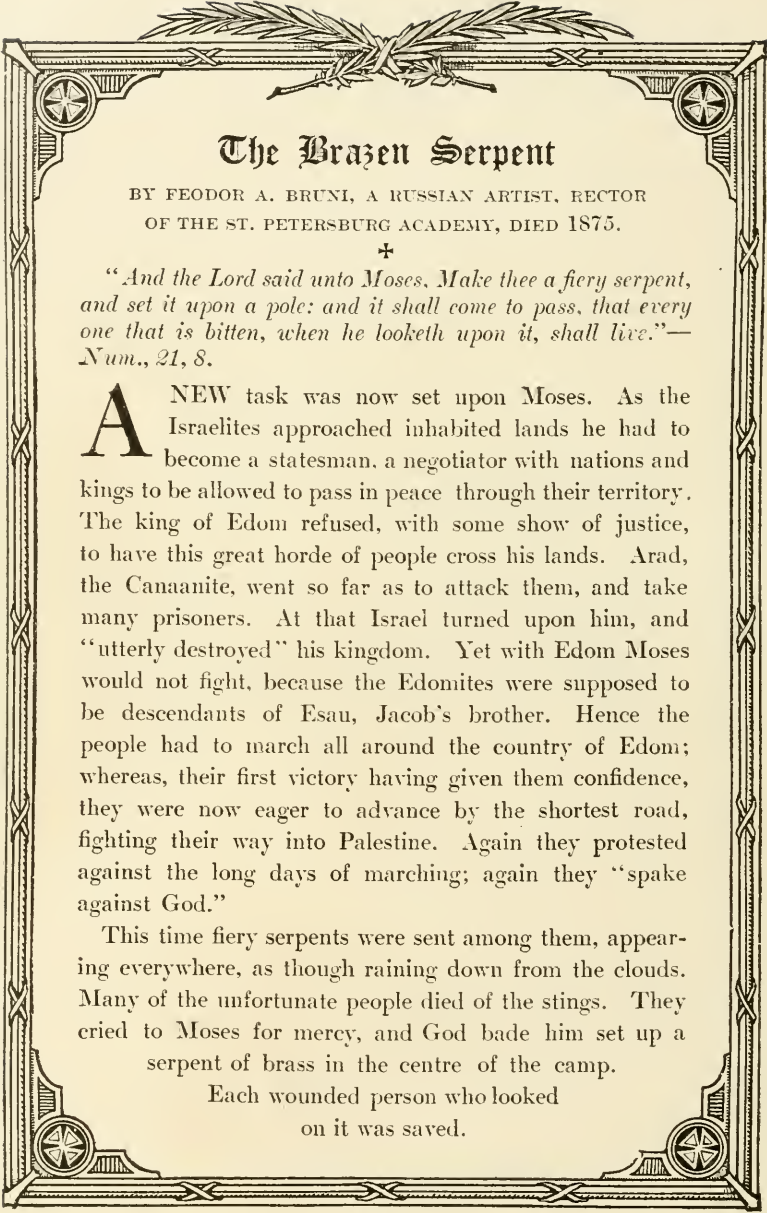
*"And Aaron died there in the top of the mount."—
Num., 20, 28.*

THE direct way to Palestine by way of Kadesh and Hebron was closed against Moses; therefore he was compelled to lead his people eastward around the foot of the Dead Sea and so up to the Jordan valley. On the way Aaron was warned that his death was come. It was well known to both brothers that he could not enter the promised land. He had sinned in building the brazen calf, he had joined in Moses' sin in the time of his lack of faith: hence Aaron must die: the long companionship of the brothers was at its end.

Together "in the sight of all the congregation," they ascended a huge mountain, Mount Hor, and they took with them Eleazar, Aaron's eldest surviving son. Eleazar had been but a boy at the time of leaving Egypt, so against him the general doom of death in the wilderness did not hold. He was to be Aaron's successor as high priest, a stronger one in some ways than his father. "And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount."







The Brazen Serpent

BY FEODOR A. BRUNI, A RUSSIAN ARTIST, RECTOR
OF THE ST. PETERSBURG ACADEMY, DIED 1875.

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“And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.”—Num., 21, 8.

A NEW task was now set upon Moses. As the Israelites approached inhabited lands he had to become a statesman, a negotiator with nations and kings to be allowed to pass in peace through their territory. The king of Edom refused, with some show of justice, to have this great horde of people cross his lands. Arad, the Canaanite, went so far as to attack them, and take many prisoners. At that Israel turned upon him, and “utterly destroyed” his kingdom. Yet with Edom Moses would not fight, because the Edomites were supposed to be descendants of Esau, Jacob’s brother. Hence the people had to march all around the country of Edom; whereas, their first victory having given them confidence, they were now eager to advance by the shortest road, fighting their way into Palestine. Again they protested against the long days of marching; again they “spake against God.”

This time fiery serpents were sent among them, appearing everywhere, as though raining down from the clouds. Many of the unfortunate people died of the stings. They cried to Moses for mercy, and God bade him set up a serpent of brass in the centre of the camp.

Each wounded person who looked
on it was saved.



13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat *of* them alike.

23 Only be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that

it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Chapter 13

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death, 12 Idolatrous cities are not to be spared.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death: because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of Belial,¹ are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

Chapter 14

¹ God's children are not to disfigure themselves in mourning. ³ What may, and what may not be eaten, ⁴ of beasts, ⁹ of fishes, ¹¹ of fowls. ²¹ That which dieth of itself may not be eaten. ²² Tithes of divine service. ²³ Tithes and firstlings of rejoicing before the Lord. ²⁸ The third year's tithe of alms and charity.



E are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shall not eat any abominable thing.

¹The Revised Version reads, "Certain base fellows are gone out from the midst of thee, and have drawn away the inhabitants," etc.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg,¹ and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ Of all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the nighthawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the giereagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 ¶ Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God

¹The pygarg is a species of antelope. The Hebrew means perhaps rather mountain-goat.

shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

Chapter 15

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

IN the end of *every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.

3 Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought: and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thine winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

Chapter 16

¹ *The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.*



BSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest to *put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God: with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy

daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

Chapter 17

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep wherein is blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shall stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is

worthy of death be put to death: *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses:¹ forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of

¹Among many Eastern peoples, especially the Arabs, the horse is the most treasured of all possessions. Egypt had been a land famous for its horses.

his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom; he, and his children, in the midst of Israel.

Chapter 18

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the prophet is to be heard. 20 The presumptuous prophet is to die.

 HE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

9 ¶ When thou art *come* into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not *be* found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Chapter 19

¹ The cities of refuge. ⁴ The privilege thereof for the manslayer. ¹⁴ The landmark is not to be removed. ¹⁵ Two witnesses at the least. ¹⁶ The punishment of a false witness.

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth ~~into~~ to the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not worthy of death, inasmuch as he hated him not ~~in~~ time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add **three** cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him *that which is wrong*;

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Chapter 20

1 The priest's exhortation to encourage the people to battle. 5 The officers' proclamation who are to be dismissed from the war. 10 How to use the cities that accept or refuse the proclamation of peace. 16 What cities must be devoted. 19 Trees of man's meat must not be destroyed in the siege.

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not yet eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and the cattle, and all that *is* in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which

they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:¹

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

Chapter 21

¹ The expiation of an uncertain murder. ¹⁰ The usage of a captive taken to wife. ¹⁵ The firstborn is not to be disinherited upon private affection. ¹⁸ A stubborn son is to be stoned to death. ²² The malefactor must not hang all night on a tree.

IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which* is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that which* is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

¹The Revised Version closes the nineteenth verse as follows: "for is the tree of the field man, that it should be besieged of thee."

12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Chapter 22

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 The house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 20, 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.



THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not,

then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee fringes upon the four quarters¹ of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

¹The Revised Version says "the four borders."

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of virginity* be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

Chapter 23

1 Who may or may not enter into the congregation. 9 Uncleaness to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee and turn away from thee.

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Chapter 24

1 Of divorce. 5 A new married man goeth not to war. 6, 10 Of pledges. 7 Of man-stealers. 8 Of leprosy. 14 The hire to be given. 16 Of justice. 19 Of charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers *that are* in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

Chapter 25

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out *the corn*.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even all that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

Chapter 26

1 *The confession of him that offereth the basket of firstfruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honor: and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

Chapter 27

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses pronounced on mount Ebal.

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.¹

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God.

¹The mountains Gerizim and Ebal thus chosen as the spot for the solemn assembly afterward described, are peculiarly fitted for accommodating a vast concourse of people upon their adjoining slopes. They tower above the vale of Shechem, where (both) Abraham (and Jacob) had first dwelt on entering Palestine.

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret *place*. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

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The Angel in the Way

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR



"Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand."—Num., 22, 31

NOW, at last, the Israelites came marching up the eastern shore of the Dead Sea, a mighty nation, prepared to assert themselves. The Edomites, their cousins, they had spared, and also the Midianites, who had sheltered Moses in his exile; but they defeated Sihon; king of the Amorites, and Og, the gigantic king of Bashan; and the terror of them spread among all the surrounding nations. In the valleys east of the Jordan there remained only one people to oppose them, the Moabites.

The king of the Moabites was Balak, a man shrewd as well as strong. Instead of attacking the Israelites he sought to bring a curse upon them. He sent, therefore, far off into ancient Babylonia where there dwelt a very famous prophet, called Balaam. The king's messengers begged Balaam to come and curse Israel. Tempted by the huge reward offered him, Balaam set out, riding upon his ass. God sent His angel to stand in the prophet's way. Three times the dumb ass saw the angel and turned aside, but Balaam saw not the divine messenger, so beat the poor ass angrily. At that the brute was given words and rebuked his master, and Balaam's eyes were opened to the mighty wrath which threatened him.





Being a History of the People

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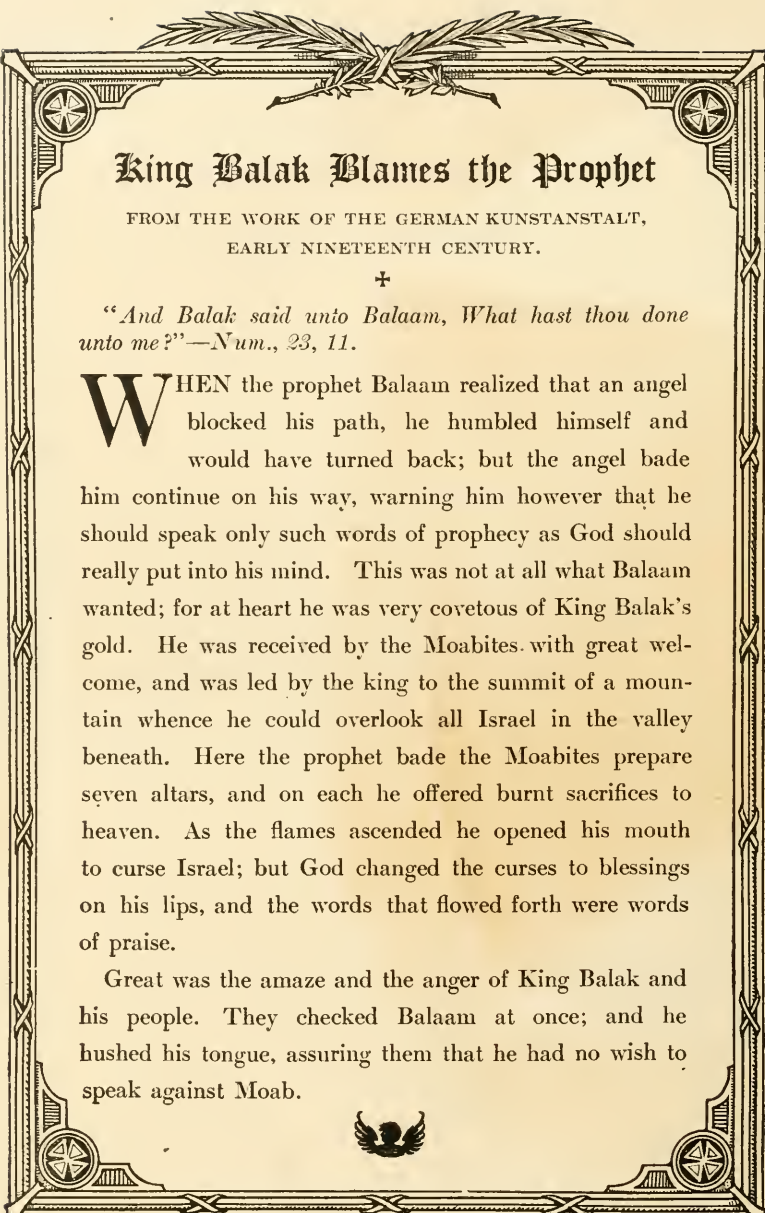
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King Balak Blames the Prophet

FROM THE WORK OF THE GERMAN KUNSTANSTALT,
EARLY NINETEENTH CENTURY.



"And Balak said unto Balaam, What hast thou done unto me?"—Num., 23, 11.

WHEN the prophet Balaam realized that an angel blocked his path, he humbled himself and would have turned back; but the angel bade him continue on his way, warning him however that he should speak only such words of prophecy as God should really put into his mind. This was not at all what Balaam wanted; for at heart he was very covetous of King Balak's gold. He was received by the Moabites with great welcome, and was led by the king to the summit of a mountain whence he could overlook all Israel in the valley beneath. Here the prophet bade the Moabites prepare seven altars, and on each he offered burnt sacrifices to heaven. As the flames ascended he opened his mouth to curse Israel; but God changed the curses to blessings on his lips, and the words that flowed forth were words of praise.

Great was the amaze and the anger of King Balak and his people. They checked Balaam at once; and he hushed his tongue, assuring them that he had no wish to speak against Moab.





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St. John's Hospital, founded in 1844, is a charitable institution for the relief of the poor and sick. It is situated in the city of London, and is one of the largest and most successful of its kind in the world.

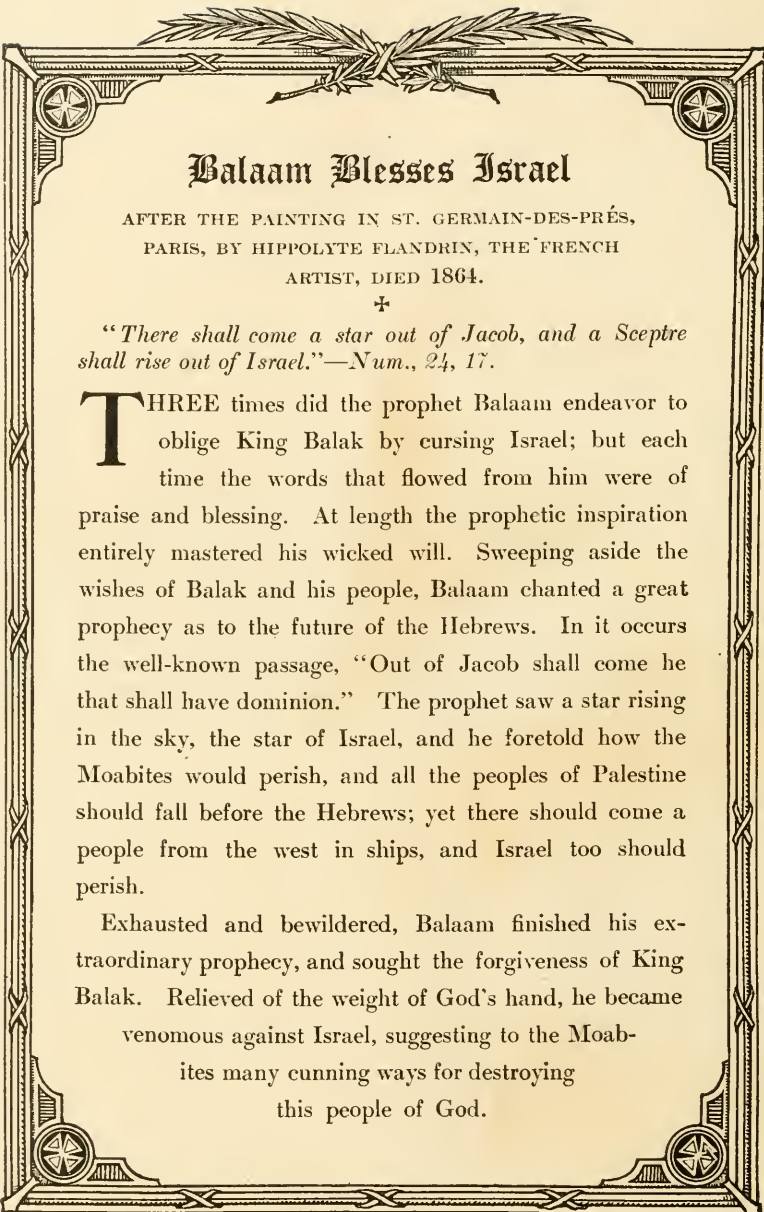
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The hospital is a charitable institution, and its funds are derived from the contributions of the public. The hospital is a valuable institution, and its services are of great benefit to the poor and sick of the city.

For more information, please contact the hospital.

St. John's Hospital, London.



Balaam Blesses Israel

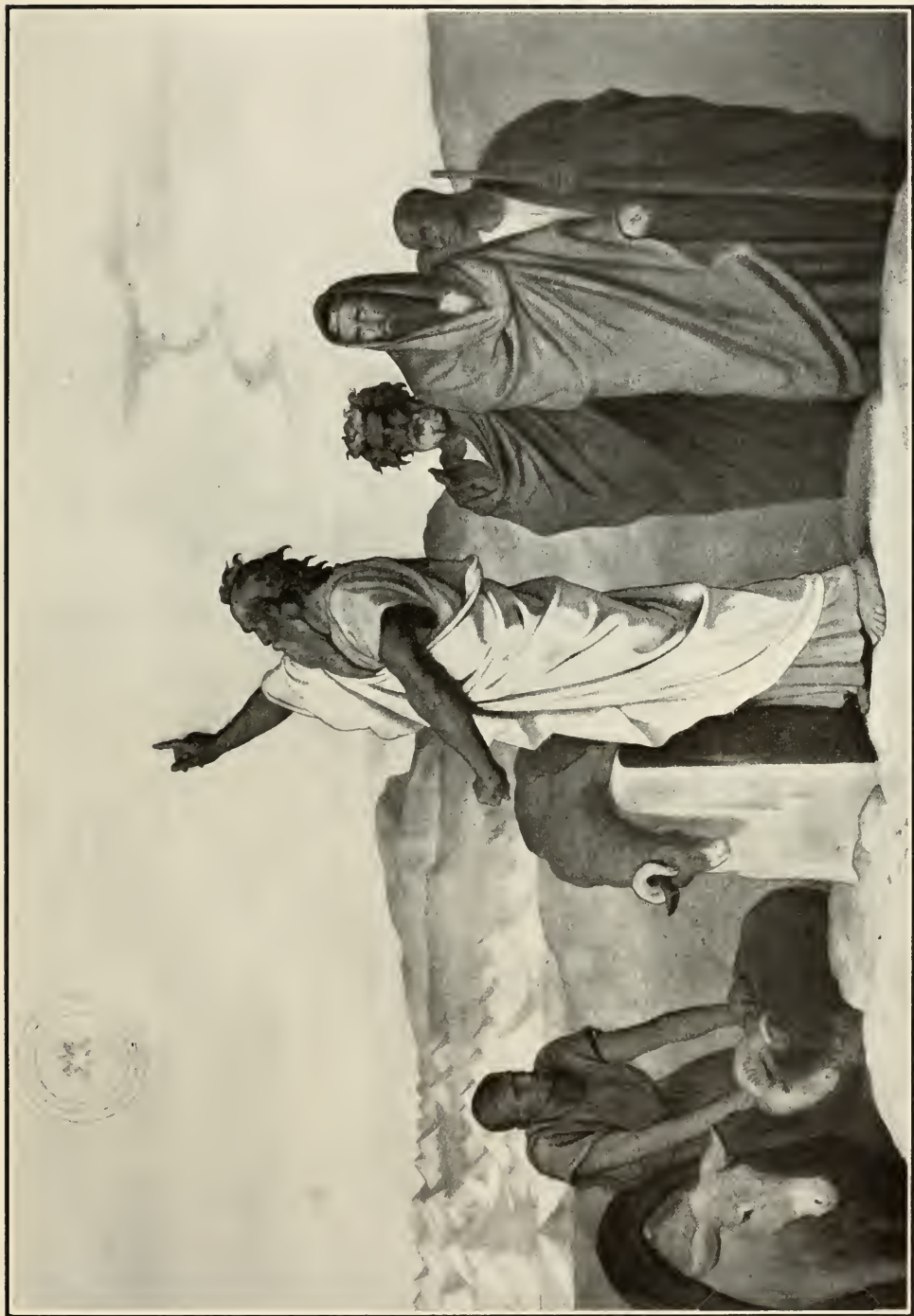
AFTER THE PAINTING IN ST. GERMAIN-DES-PRÉS,
PARIS, BY HIPPOLYTE FLANDRIN, THE FRENCH
ARTIST, DIED 1864.



"There shall come a star out of Jacob, and a Sceptre shall rise out of Israel."—Num., 24, 17.

THREE times did the prophet Balaam endeavor to oblige King Balak by cursing Israel; but each time the words that flowed from him were of praise and blessing. At length the prophetic inspiration entirely mastered his wicked will. Sweeping aside the wishes of Balak and his people, Balaam chanted a great prophecy as to the future of the Hebrews. In it occurs the well-known passage, "Out of Jacob shall come he that shall have dominion." The prophet saw a star rising in the sky, the star of Israel, and he foretold how the Moabites would perish, and all the peoples of Palestine should fall before the Hebrews; yet there should come a people from the west in ships, and Israel too should perish.

Exhausted and bewildered, Balaam finished his extraordinary prophecy, and sought the forgiveness of King Balak. Relieved of the weight of God's hand, he became venomous against Israel, suggesting to the Moabites many cunning ways for destroying this people of God.



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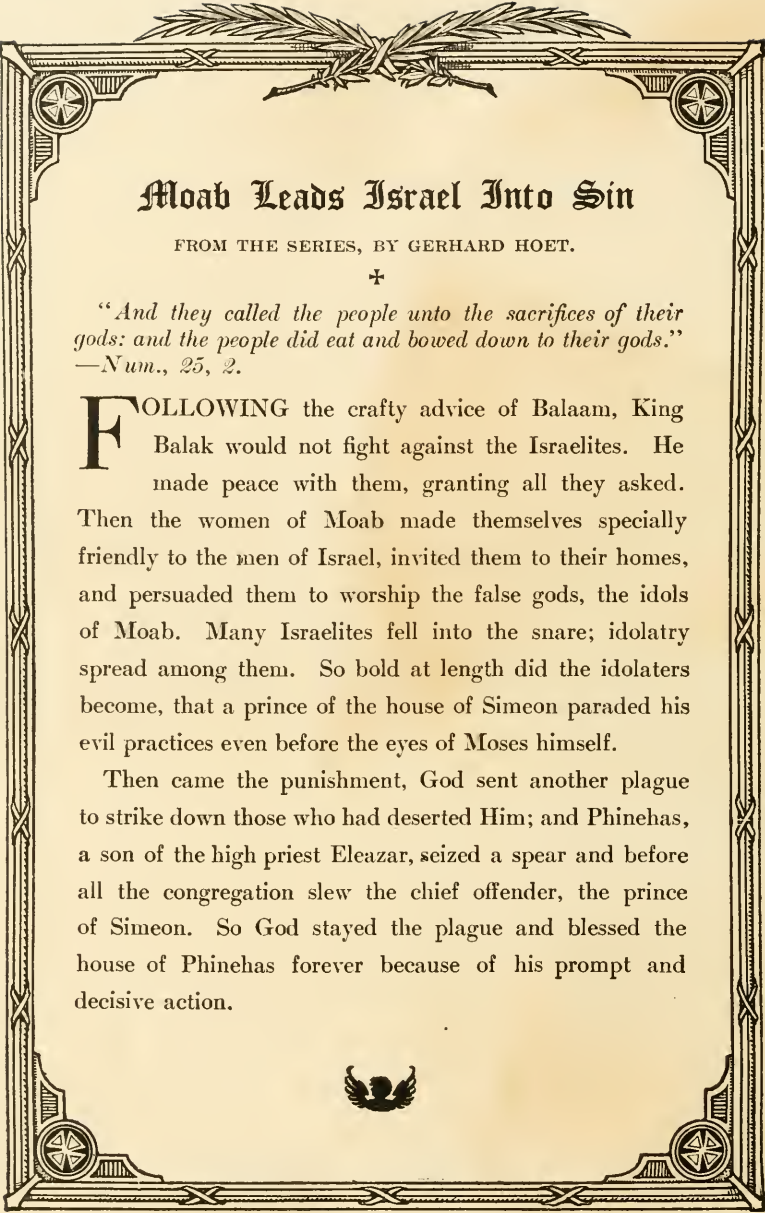
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Moab Leads Israel Into Sin

FROM THE SERIES, BY GERHARD HOET.



"And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods."
—Num., 25, 2.

FOLLOWING the crafty advice of Balaam, King Balak would not fight against the Israelites. He made peace with them, granting all they asked. Then the women of Moab made themselves specially friendly to the men of Israel, invited them to their homes, and persuaded them to worship the false gods, the idols of Moab. Many Israelites fell into the snare; idolatry spread among them. So bold at length did the idolaters become, that a prince of the house of Simeon paraded his evil practices even before the eyes of Moses himself.

Then came the punishment, God sent another plague to strike down those who had deserted Him; and Phinehas, a son of the high priest Eleazar, seized a spear and before all the congregation slew the chief offender, the prince of Simeon. So God stayed the plague and blessed the house of Phinehas forever because of his prompt and decisive action.





The Women of England

THE WOMEN OF ENGLAND, FROM THE EARLIEST TO THE PRESENT TIMES.

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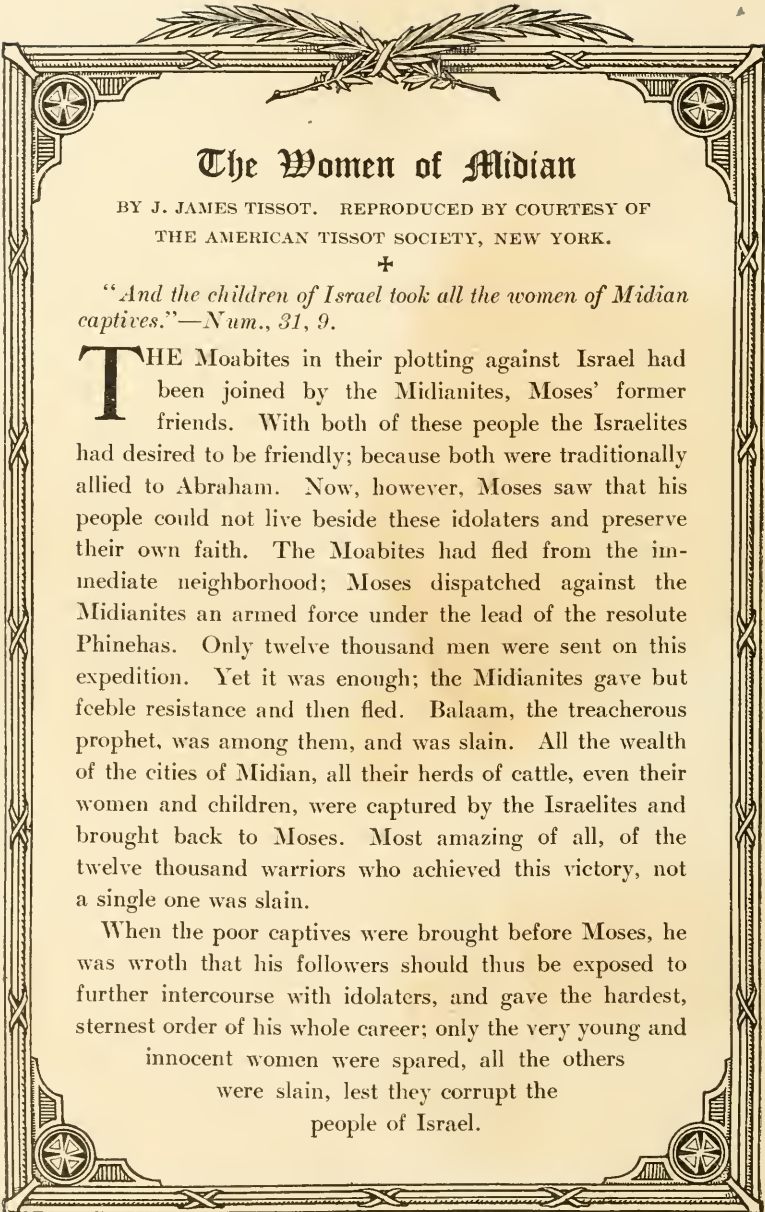
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The Women of Midian

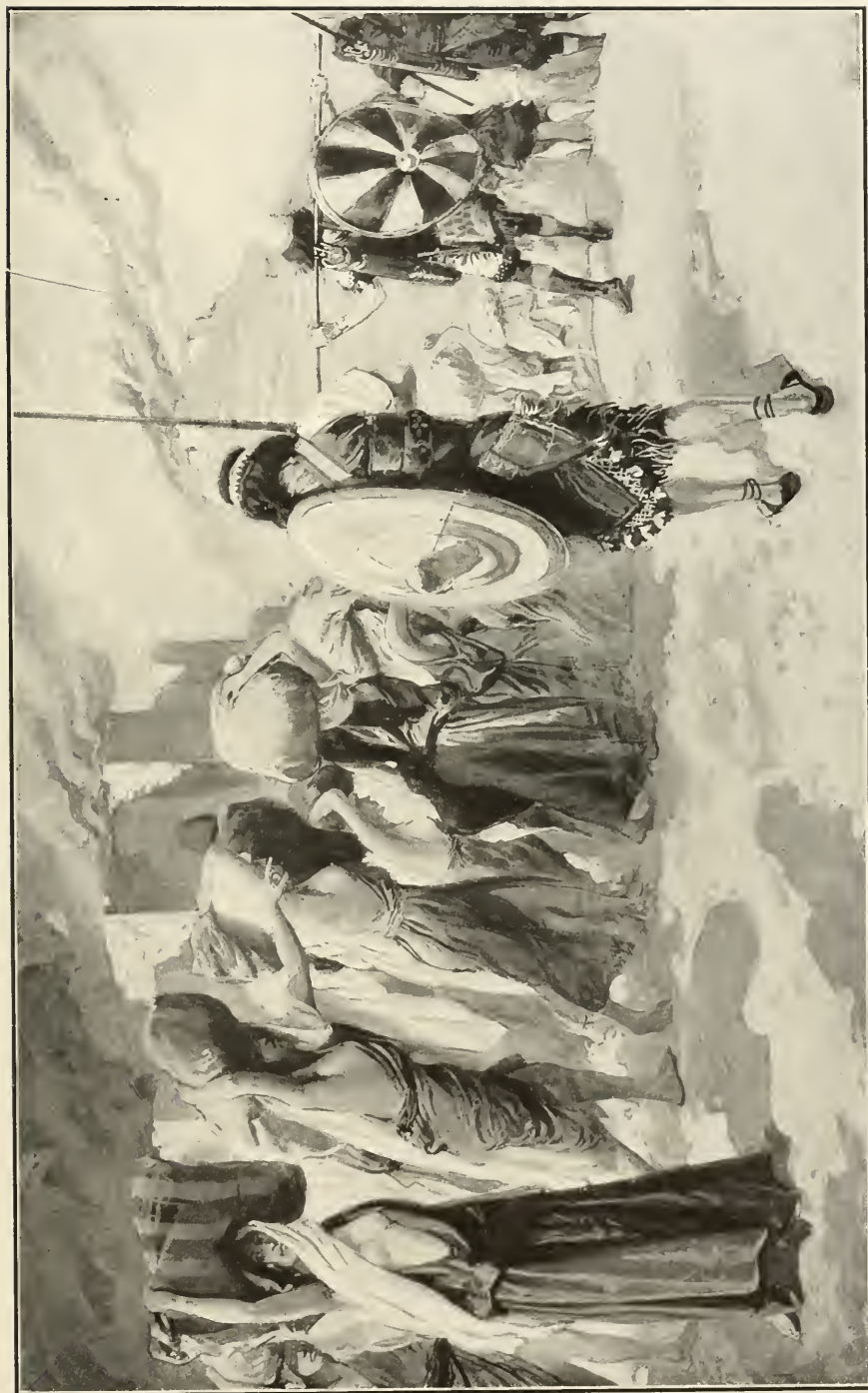
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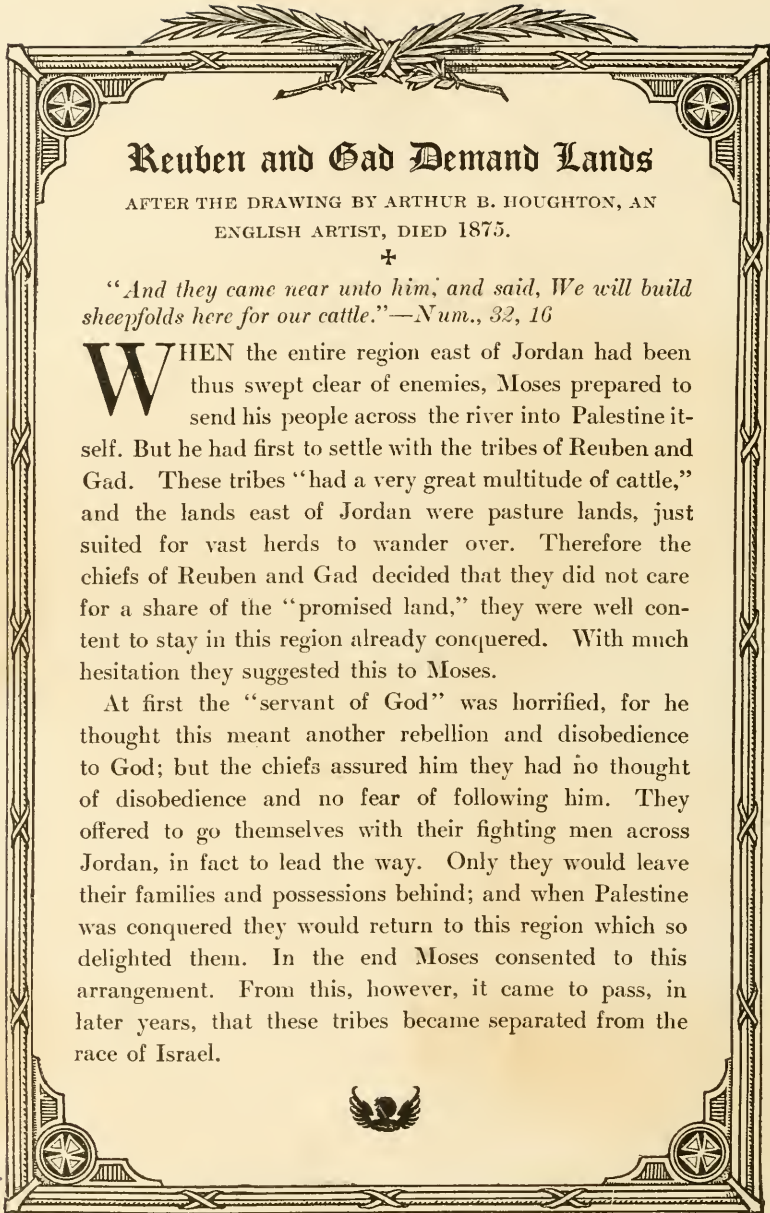
"And the children of Israel took all the women of Midian captives."—Num., 31, 9.

THE Moabites in their plotting against Israel had been joined by the Midianites, Moses' former friends. With both of these people the Israelites had desired to be friendly; because both were traditionally allied to Abraham. Now, however, Moses saw that his people could not live beside these idolaters and preserve their own faith. The Moabites had fled from the immediate neighborhood; Moses dispatched against the Midianites an armed force under the lead of the resolute Phinehas. Only twelve thousand men were sent on this expedition. Yet it was enough; the Midianites gave but feeble resistance and then fled. Balaam, the treacherous prophet, was among them, and was slain. All the wealth of the cities of Midian, all their herds of cattle, even their women and children, were captured by the Israelites and brought back to Moses. Most amazing of all, of the twelve thousand warriors who achieved this victory, not a single one was slain.

When the poor captives were brought before Moses, he was wroth that his followers should thus be exposed to further intercourse with idolaters, and gave the hardest, sternest order of his whole career; only the very young and innocent women were spared, all the others were slain, lest they corrupt the people of Israel.



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Reuben and Gad Demand Lands

AFTER THE DRAWING BY ARTHUR B. HOUGHTON, AN
ENGLISH ARTIST, DIED 1875.



"And they came near unto him, and said, We will build sheepfolds here for our cattle."—Num., 32, 16

WHEN the entire region east of Jordan had been thus swept clear of enemies, Moses prepared to send his people across the river into Palestine itself. But he had first to settle with the tribes of Reuben and Gad. These tribes "had a very great multitude of cattle," and the lands east of Jordan were pasture lands, just suited for vast herds to wander over. Therefore the chiefs of Reuben and Gad decided that they did not care for a share of the "promised land," they were well content to stay in this region already conquered. With much hesitation they suggested this to Moses.

At first the "servant of God" was horrified, for he thought this meant another rebellion and disobedience to God; but the chiefs assured him they had no thought of disobedience and no fear of following him. They offered to go themselves with their fighting men across Jordan, in fact to lead the way. Only they would leave their families and possessions behind; and when Palestine was conquered they would return to this region which so delighted them. In the end Moses consented to this arrangement. From this, however, it came to pass, in later years, that these tribes became separated from the race of Israel.



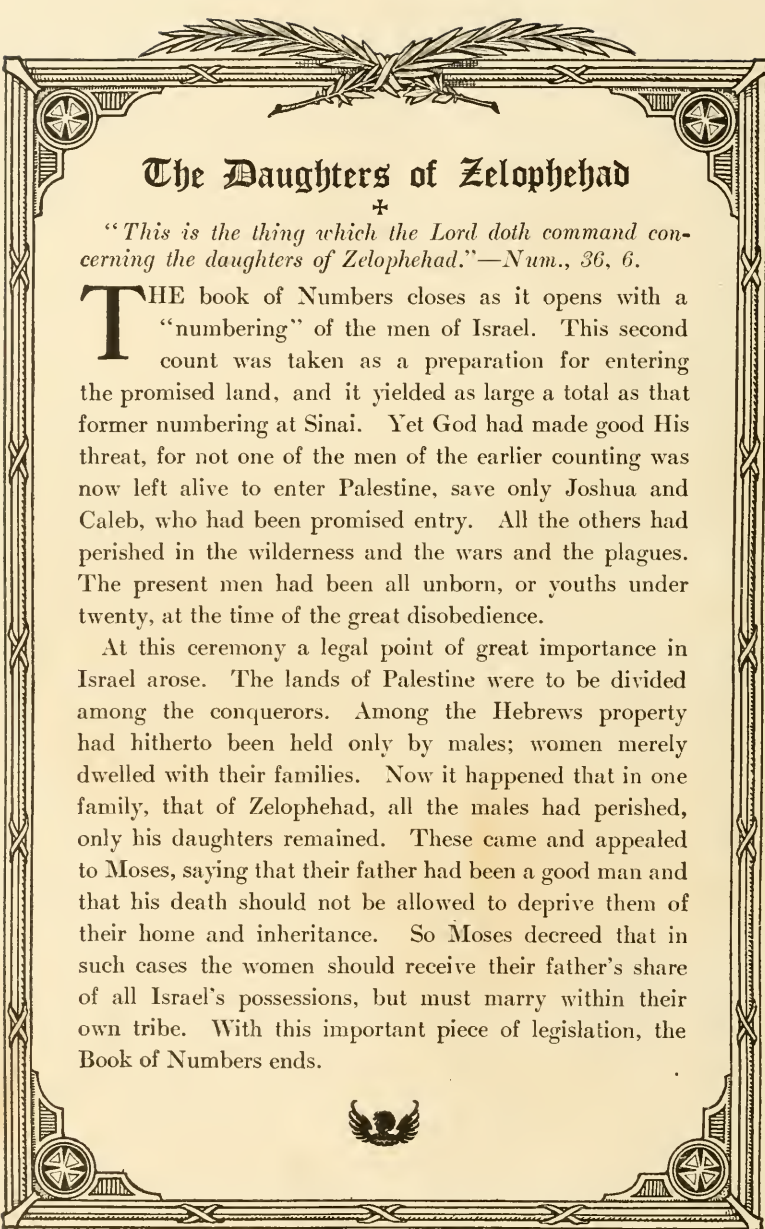


The Principles of Arithmetic

THE PRINCIPLES OF ARITHMETIC, AS
TAUGHT IN THE SCHOOLS OF THE UNITED STATES.
BY
JOHN W. WALKER, M. A.,
OF THE UNIVERSITY OF CAMBRIDGE.
NEW YORK: PUBLISHED BY
J. B. LIPPINCOTT & CO., 15 N. 2ND ST.
1863.

THE PRINCIPLES OF ARITHMETIC, AS TAUGHT IN THE SCHOOLS OF THE UNITED STATES, are here presented in a form which will be found to be both simple and complete. The author has endeavored to give a full and accurate statement of the principles of the science, and to show the manner in which they are applied in the solution of problems. The book is intended for the use of schools, and will be found to be a valuable addition to the library of every teacher.

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The Daughters of Zelophehad



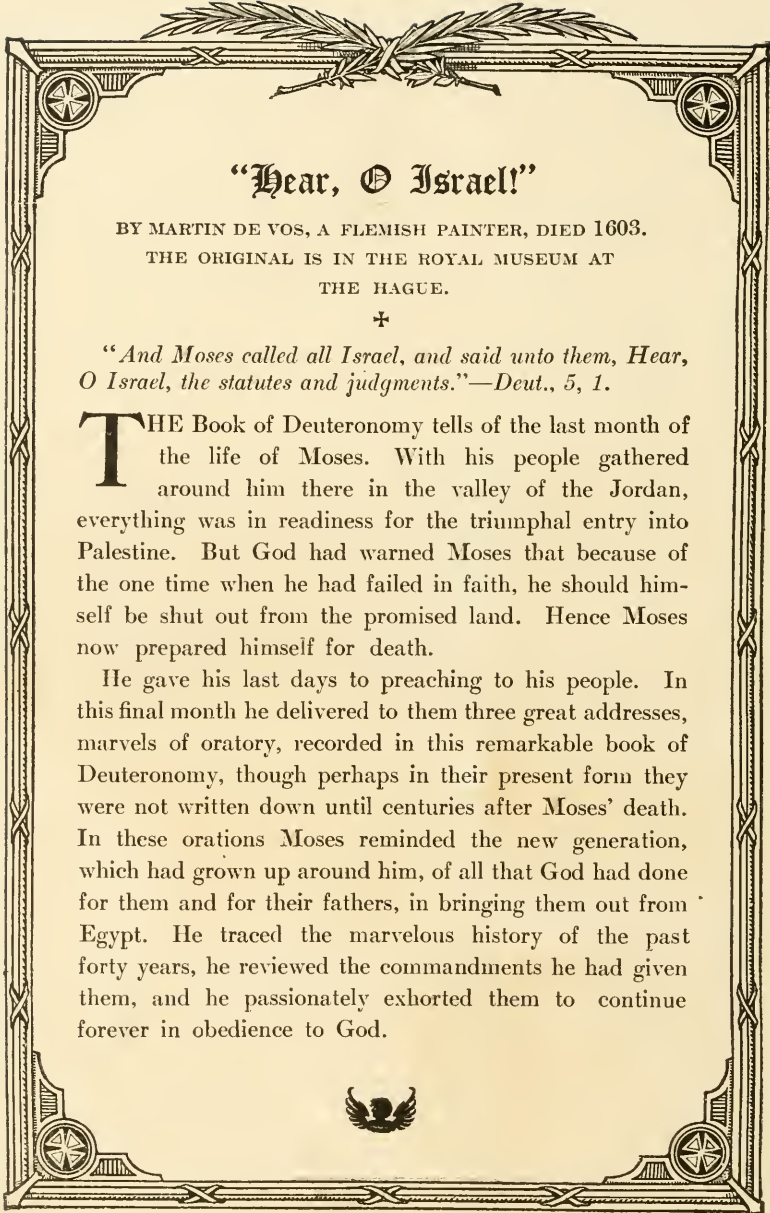
"This is the thing which the Lord doth command concerning the daughters of Zelophehad."—Num., 36, 6.

THE book of Numbers closes as it opens with a "numbering" of the men of Israel. This second count was taken as a preparation for entering the promised land, and it yielded as large a total as that former numbering at Sinai. Yet God had made good His threat, for not one of the men of the earlier counting was now left alive to enter Palestine, save only Joshua and Caleb, who had been promised entry. All the others had perished in the wilderness and the wars and the plagues. The present men had been all unborn, or youths under twenty, at the time of the great disobedience.

At this ceremony a legal point of great importance in Israel arose. The lands of Palestine were to be divided among the conquerors. Among the Hebrews property had hitherto been held only by males; women merely dwelled with their families. Now it happened that in one family, that of Zelophehad, all the males had perished, only his daughters remained. These came and appealed to Moses, saying that their father had been a good man and that his death should not be allowed to deprive them of their home and inheritance. So Moses decreed that in such cases the women should receive their father's share of all Israel's possessions, but must marry within their own tribe. With this important piece of legislation, the Book of Numbers ends.







“Hear, O Israel!”

BY MARTIN DE VOS, A FLEMISH PAINTER, DIED 1603.

THE ORIGINAL IS IN THE ROYAL MUSEUM AT
THE HAGUE.



“And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments.”—Deut., 5, 1.

THE Book of Deuteronomy tells of the last month of the life of Moses. With his people gathered around him there in the valley of the Jordan, everything was in readiness for the triumphal entry into Palestine. But God had warned Moses that because of the one time when he had failed in faith, he should himself be shut out from the promised land. Hence Moses now prepared himself for death.

He gave his last days to preaching to his people. In this final month he delivered to them three great addresses, marvels of oratory, recorded in this remarkable book of Deuteronomy, though perhaps in their present form they were not written down until centuries after Moses' death. In these orations Moses reminded the new generation, which had grown up around him, of all that God had done for them and for their fathers, in bringing them out from Egypt. He traced the marvelous history of the past forty years, he reviewed the commandments he had given them, and he passionately exhorted them to continue forever in obedience to God.



THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

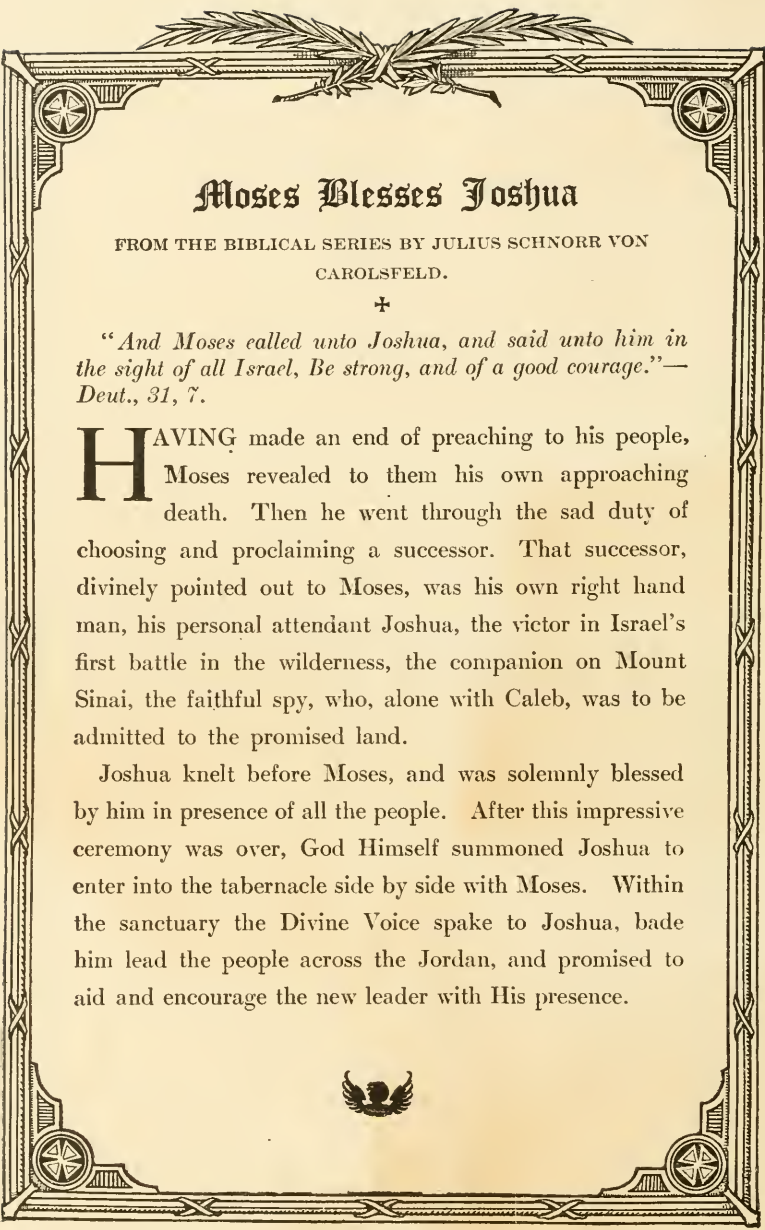
IN

THESE PARTS OF GREAT BRITAIN, IRELAND, AND THE TOWNS OF GUERNSEY, JERSEY, AND MAN.

BY SAMUEL JOHNSON, ESQ. OF BATH.

IN TWO VOLUMES. THE FIRST CONTAINS THE HISTORY OF THE REIGN OF KING CHARLES THE FIRST, FROM HIS MARRIAGE TO HIS DEATH. THE SECOND CONTAINS THE HISTORY OF THE REIGN OF KING CHARLES THE SECOND, FROM HIS MARRIAGE TO HIS DEATH.

LONDON: Printed by J. DODD, in Pall-mall; and by J. KNEELAND, in St. Dunstons Church-yard. 1720.



Moses Blesses Joshua

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR VON
CAROLSFELD.



"And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage."—Deut., 31, 7.

HAVING made an end of preaching to his people, Moses revealed to them his own approaching death. Then he went through the sad duty of choosing and proclaiming a successor. That successor, divinely pointed out to Moses, was his own right hand man, his personal attendant Joshua, the victor in Israel's first battle in the wilderness, the companion on Mount Sinai, the faithful spy, who, alone with Caleb, was to be admitted to the promised land.

Joshua knelt before Moses, and was solemnly blessed by him in presence of all the people. After this impressive ceremony was over, God Himself summoned Joshua to enter into the tabernacle side by side with Moses. Within the sanctuary the Divine Voice spake to Joshua, bade him lead the people across the Jordan, and promised to aid and encourage the new leader with His presence.







The Song of Moses

AFTER SIR FREDERICK LEIGHTON, PRESIDENT OF THE
BRITISH ROYAL ACADEMY, DIED 1896.



*"Give ear, O ye heavens, and I will speak; and hear,
O earth, the words of my mouth."—Deut., 32, 1.*

HAVING thus prepared each possible detail for the future of his people, Moses looked back over all the forty years that had passed, and his deep emotion burst forth in a great song, a death chant; for he knew his end was near. This marvelous song is full of praise of God. Its theme is always "I will publish the name of the Lord." It describes His power and His blessings upon Israel, and the vengeance He had taken. "To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."

Then the song closes in a great outcry of joy at His strength and, last of all, His mercy. "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."





THE HISTORY OF THE

REIGN OF THE EMPEROR OF THE EAST

BY THE REV. J. G. COLEMAN, D.D.

IN TWO VOLUMES.

LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD.

1801.

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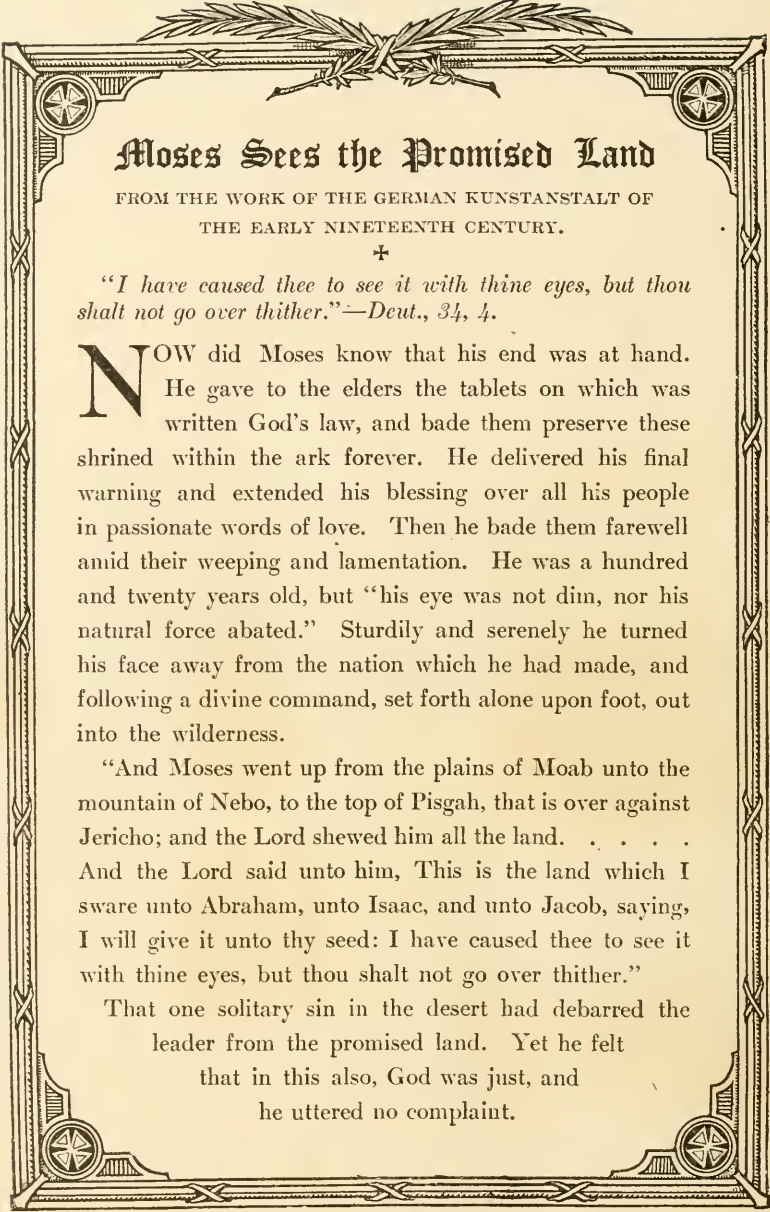
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1801.



Moses Sees the Promised Land

FROM THE WORK OF THE GERMAN KUNSTANSTALT OF
THE EARLY NINETEENTH CENTURY.



"I have caused thee to see it with thine eyes, but thou shalt not go over thither."—Deut., 34, 4.

NOW did Moses know that his end was at hand. He gave to the elders the tablets on which was written God's law, and bade them preserve these shrined within the ark forever. He delivered his final warning and extended his blessing over all his people in passionate words of love. Then he bade them farewell amid their weeping and lamentation. He was a hundred and twenty years old, but "his eye was not dim, nor his natural force abated." Sturdily and serenely he turned his face away from the nation which he had made, and following a divine command, set forth alone upon foot, out into the wilderness.

"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho; and the Lord shewed him all the land. . . . And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

That one solitary sin in the desert had debarred the leader from the promised land. Yet he felt that in this also, God was just, and he uttered no complaint.



THE STATE OF TEXAS

IN SENATE,

January 10, 1880.

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE.

IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE,

AT ITS SESSION, JANUARY 10, 1879.

BY J. W. WALKER, CLERK OF THE SENATE.

RECEIVED AT THE OFFICE OF THE CLERK OF THE SENATE,

AT DALLAS, TEXAS, JANUARY 10, 1880.

BY J. W. WALKER, CLERK OF THE SENATE.

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BY J. W. WALKER, CLERK OF THE SENATE.





The Death of Moses

BY BERNHARD PLOCKHORST, A CONTEMPORARY
GERMAN ARTIST NOTED FOR HIS PICTURESQUE
BIBLICAL PAINTINGS.



"So Moses the servant of the Lord died there in the land of Moab."—Deut., 34, 5.

HAVING gazed upon the land of promise, Moses departed from life there upon the summit of Pisgah, being alone with God. The exact manner of his death no man knows, but we are told that God Himself buried this loyal servant "in a valley in the land of Moab." "But no man knoweth of his sepulchre unto this day."

Eastern legend has seized upon this mystery, as upon so many of the incidents of Moses' life, and enlarged upon it. The apocryphal epistle of Jude tells of the struggle of the Archangel Michael against the powers of evil for possession of Moses' body. The Hebrew tell also how Gabriel, the angel of death, approached Moses but dared not take possession of him, so wonderful was the reflected glory of God shining from the prophet's face. Finally Moses consented to pass from earth as in a dream, and be borne heavenward.

These legends must not however be confused with the biblical story. Their fantasy belittles rather than increases the glory of this greatest of all the servants of the Lord.





Chapter 28

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee:

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And the heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken from away before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which

thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat *them*.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn,

wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other

gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

Chapter 29

1 Moses exhorteth them to obedience, by the memory of the works they have seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.



THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine nor strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manassch.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee today for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:¹

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law;

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it,

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboiim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

¹"To add drunkenness to thirst," is more exactly translated "to destroy the moist with the dry." This is a common figure of speech in the East, meaning to destroy everything, the good with the bad.

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.

Chapter 30

¹ Great mercies promised unto the repentant. ¹¹ The commandment is manifest. ¹⁵ Death and life are set before them.

IND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good, for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, *it is* not hidden from thee, neither *is* it far off.

12 *It is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Chapter 31

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, *I am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, at the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swear

unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.¹

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days: because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Chapter 32

¹ *Moses' song, which setteth forth God's mercy and vengeance.* ⁴⁶ *He exhorteth them to set their hearts upon il.* ⁴⁸ *God sendeth him up to mount Nebo, to see the land, and die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.²

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

¹This verse is not to be understood as a charge given by Moses, but as one given direct by God. For compare verse fourteen wherein the Lord states that He wills to speak to Joshua. ²This entire chapter through verse forty-three is printed as a poetical chant in the Revised Version.

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.

5 They have corrupted themselves, their spot *is* not *the spot* of his children:¹ *they are* a perverse and crooked generation.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee;

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys² of wheat; and thou didst drink the pure blood of the grape.

15 ¶ But Jeshurun³ waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their

¹This clause in the Revised Version reads, "they are not his children, it is their blemish." ²The American Revision for "with the fat of kidneys of wheat," reads, "with the finest of the wheat." Also it begins the verse, "Butter of the herd, and milk of the flock." ³Jeshurun is a poetical title of Israel, meaning "the up-right one."

end *shall be*: for they *are* a very forward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest hell,¹ and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.²

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter.

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine

¹For "hell" the Revised Version reads "pit," the American Revision reads "Sheol." ²Or "Our high hand, and not the Lord, hath done all this."

of their drink offerings? let them rise up and help you, *and* be your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea¹ the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

Chapter 33

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*



ND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death.²

2 And he said, The LORD came from Sinai, and rose up

¹Hoshea is the same as Joshua. ²This chapter, all except the first verse, is given as a chant in the Revised Versions.

from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush:¹ let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

¹God appeared to Moses in a bush.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad, he dwelleth as a lion, and teareth the arm with¹ the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan, he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ And of Asher he said, *Let Asher be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes *shall be* iron and brass: and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Chapter 34

1 Moses from mount Nebo vieweth the land. 5 He dieth there. 6 His burial. 7 His age. 8 Thirty days' mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

¹The Revised Version reads "yea, the crown" etc.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

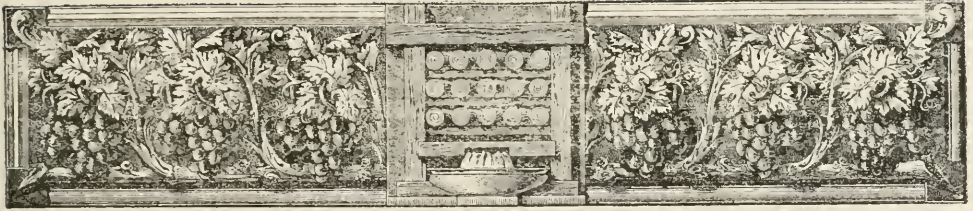
9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.





Vocabulary

OF THE PROPER NAMES OCCURRING IN THE LAW OF MOSES, WITH
THEIR ACCEPTED ENGLISH PRONUNCIATION AND THEIR ORIGINAL
MEANING IN THE HEBREW, SO FAR AS KNOWN.

A

Aaron (*ā'ron*), from *aharon'*, a mountain-
eer, hence an enlightener.
Abarim (*āb'a-rim*), the passages.
Abel (*ā'bel*), vanity.
Abel-Mizraim (*mīz'rā-im*), the Egyptian
mourning place.
Abel-Shittim, the acacia meadow.
Abi-Asaph (*ā-bī'ā-sāf'*), a father of gath-
ering.
Abib (*ā'bīb*), the month of green grain.
Abidah (*ā-bī'dā*), a father of knowledge.
Abidan (*āb'ī-dān*), a father of judgment.
Abihu (*ā-bī'hu*), one of whom he (God)
is father.
Abimael (*āb'i-mā'el*), father of Mael.
Abimelech (*ā-bīm'ē-lēk*), the father of the
king.
Abiram (*ā-bī'rām*), a father of height, or
of pride.
Abraham (*ā'brā-hām*), father of a mul-
titude.
Abram (*ā'brām*), a father of height.
Accad (*āk'kād*), fortress.
Ada (*ā'dā*), ornament or beauty.
Adah (*ā'dā*), the same as Ada.
Adam (*ād'm*), red, hence the red ground.
Adbeel (*ād-bē'ēl*), miracle of God.
Admah (*ād'mah*), possibly means the
beautiful city.
Adonikam (*ād-o-nī'kam*), one whom the
Lord sets up, or lord of the enemy.

Ahiezer (*ah'hī-ēz'ēr*), brother of help,
hence helpful.
Ahihud (*ah-hī'ūd*), brother of renown.
Ahiman (*ah-hī'mān*), brother of a gift,
hence liberal.
Ahira (*ah-hī'rah*), brother of evil, hence
unlucky.
Ahiram (*ah-hī'rām*), brother of height,
or of the high.
Ahisamach (*ā-hīs'ā-māk*), brother of help.
Aholiab (*ā-hō'lī-āb*), the tent of his father.
Aholibamah (*ā-hō'lī-bā'mah*), tent of the
height.
Ahuzzath (*ā-hūz'zāth*), possession.
Aliah (*ā-lī'ah*), possibly means evil.
Alian (*ā-lī'an*), tall.
Almodad (*āl-mō'dad*), meaning doubtful.
Almon-Diblathaim (*āl'mōn-dīb-lā-thā'im*).
Alush (*ā'lush*).
Alvah (*āl'vah*), the same as Aliah.
Alvan (*āl'vān*), the same as Alian.
Amalek (*ām'ā-lēk*), dweller in a valley.
Ammiel (*ām'mī-ēl*), the people of God,
or a friend of God.
Ammihud (*ām'mī-hūd*), people of glory.
Amminadab (*am-mīn'ā-dāb*), kindred of
the prince.
Ammishaddai (*ām'mī-shād'-dā'ī*), people,
or servants of the Almighty.
Ammon (*ām'mōn*), son of my kindred.
Ammonites (*ām'mon-ites*), the descend-
ants of Ammon.

Amorites (*ām'ō-rītes*), the descendants of Emor, fourth son of Canaan.

Amram (*ām'rām*), kindred of the high.

Amraphel (*ām'rah-fēl*), the keeper of the gods.

Anah (*ā'nah*), speech, or possibly grief.

Ar (*ahr*), a city.

Arad (*ā'rād*), a wild ass.

Aram (*ā'rām*), a high region.

Ararat (*ar'ā-rāt*).

Arelī (*ārē'lī*), heroic.

Argob (*ahr'gōb*), a heap of stones, stony.

Arioch (*ā'rē-ōk*), lion-like, venerable.

Arkites (*ahr'kītes*), descendants of Canaan's seventh son.

Arnon (*ahr'nōn*), noisy.

Arode (*ā'rōd*), a wild ass.

Arodi (*ā'rō-dī*), same as Arod.

Aroer (*ār'ō-ēr*), a heath.

Arphaxad (*āhr-fāx'ād*), the fortress of the Chaldeans.

Arvad (*ahr'vād*), wandering.

Asenath (*ās'ē-nāth*), belonging to Neith, the Egyptian goddess.

Ashtoth-Pisgah (*āsh'tōth-pīz'gah*), the springs of Mount Pisgah.

Asher (*āsh'ēr*), happiness or prosperity.

Ashkenaz (*āsh'kē-nāz*).

Ashtarothe-Karnaim (*āsh'tā-rōth-eahr'nā-īm*), the two horned Ashtarothe, a goddess of the Philistines.

Ashur (*āsh'ūr*), blackness, or perhaps, happiness.

Asshur (*āsh'ūr*), a step.

Asshurim (*āsh'ūr-īm*), steps.

Assir (*ās'sir*), a prisoner.

Atad (*ā'tād*), a thorn.

Atarothe (*āt'tā-roth*), crowns.

Avim (*ā'vīm*), the people of Hazerim, or ruins.

Avith (*ā'vīth*), a city of Edom.

Azmon (*āz'mōn*), strong.

Azzah (*āz'zah*), the same as Gaza.

B

Baal (*bā'al*), master or lord.

Baal-Meon (*bā'al-mē'ōn*), lord of the dwelling.

Baal-Peor (*bā'al-pē'ōr*), lord of Mount Peor, see Peor.

Baal-Zephon (*bā'al-zē'fon*), lord of the place of Zephon or Typhon, that is, lord of the North.

Babel (*bā'bēl*), confusion or muddling.

Balaam (*bā'lēm*), eater of the people, or from Bilam', a foreigner.

Balak (*bā'lāk*), empty.

Bamoth (*bā'mōth*), heights.

Bashan (*bā'shān*), fruitful soil.

Bashan Havoth-Jair (*bā'shan-hā'vōth-jā'ir*), Bashan of the huts (or villages) of Jair.

Bashemath (*bāsh'ē-māth*), fragrant.

Becher (*bē'kēr*), first born.

Bedad (*bē'dād*), separation.

Beer-lahai-roi (*bē'ēr-lah-hā'ē-roy*), the well of one who lives and sees me.

Beeri (*bē'rī*), of a fountain, or illustrious.

Beeroth (*bē-ē'roth*), wells.

Beersheba (*bē-ēr'shē-bah*), the well of the oath.

Bela (*bē'lah*), swallowed.

Belah (*bē'lah*), same as Bela.

Ben-Ammi (*bēn-ām'mī*), son of my people.

Bene-Jaakan (*bēn-ē'-jā'ā-kin*), the sons of Jaakan.

Benjamin (*bēn'jā-mīn*), the son of the right hand.

Benoni (*bēn-ō'nī*), son of my pains.

Beon (*bē'on*), perhaps originally Beth Meon, the house of Meon.

Beor (*bē'or*), a torch.

Bera (*bē'rah*), a gift, or evil.

Bered (*bē'red*), hail.

Beriah (*bē-rī'ah*), son of evil.

Bethel (*bēth'ēl*), house of God.

Beth-Jeshimoth (*bēth-jēsh'ī-mōth*), house of desolations.

Bethlehem (*bēth'lē-hēm*), house of bread.

Beth-Peor (*bēth pē'ōr*), house of Peor.

Bethuel (*bē-thoo'ēl*), man of God.

Bezaleel (*bēz-ā-lē'ēl*), in the shadow of God.

Bezer (*bē'zēr*), possibly from *betser*, ore.

Birsha (*bîr'shă*), son of evil.
Bozrah (*bôz'rah*), an inclosure.
Bukki (*bûk'kî*), a waster.
Buz (*bûz*), contempt.

C

Cain (*kān*), mine, my possession, or a lance.
Cainan (*kā'nān*), possessor.
Calah (*kā'lah*), strength in age.
Caleb (*kā'lēb*), a dog, or a hero.
Calneh (*kāl'nē*), a fortified house.
Canaan (*kā'nan*), low land.
Caphtor (*kāf'tôr*), a bunch or knob.
Caphtorim (*kāf'tō-rīm*), the people of Caphtor, the Philistines.
Carmi (*kahr'mî*), a vine dresser.
Carmites (*kahr'mīts*), descendants of Carmi.
Casluhim (*kās'loo'im*), hopes of life.
Chaldea (*kāl-dē'ă*), called Kasdim by the Hebrews.
Chedorlaomer (*kēd'ôr-lā'ô-mēr*), possibly the binding of a sheaf.
Chemosh (*kē'môsh*), the subduer.
Chinneroth (*kîn'nē-rôth*), a lyre.
Chislon (*kîs'lôn*), confidence.
Chittim (*kî'tîm*), those who bruise.
Cozbi (*kôz'bî*), false.
Cush (*kûsh*), blackness.

D

Damascus (*dă-mās'kûs*), in Hebrew, Dammesek, activity.
Dan (*dān'*), a judge.
Dathan (*dā'thān*), of a spring.
Deborah (*dēb'ô-rā*), a bee.
Dedan (*dē'dān*).
Deuel (*deu'ēl*), the invocation of God, or friend of God.
Deuteronomy (*deu'tēr-ôn'ô-mē*), the second telling of the law.
Diblathaim (*dîb-lāth-ā'im*), two cakes.
Dibon (*dî'bôn*), pining.
Dibri (*dîb'rî*), possibly means eloquent.
Diklah (*dîk'lā*), palm tree.
Dinah (*dî'nā*), judged, vindicated.

Dinhabah (*dîn-hah'bă*), a robber's den.
Dishan (*dî'shān*), an antelope.
Dishon (*dî'shôn*), same as Dishan.
Dodanim (*dôd'ă-nîm*), leaders.
Dophkah (*dôf'kă*), a knocking.
Dothan (*dô'thān*), two cisterns.
Dumah (*dû'mă*), silence.

E

Ebal (*ē'bāl*), a stone.
Eber (*ē'bēr*), beyond.
Ebronah (*ēb-rô'nă*), passage over.
Edar (*ē'dar*), a flock.
Eden (*ē'dēn*), delight.
Edom (*ē'dôm*), red.
Edomites (*ē'dôm-its*), descendants of Edom.
Egypt (*ē'jîpt*).
Ehi (*ē'hî*), probably same as Ahi, my brother.
Eker (*ē'kēr*), uprooted, hence a foreigner.
Elah (*ē'lah*), an oak or terebinth.
Elam (*ē'lām*), probably age.
Elath (*ē'lāth*), trees.
Eldaah (*ēl'dah-ă*), one God has called.
Eldad (*ēl'dad*), one God has loved.
Elealeh (*ēl-ē'ă-lē*), to which God has ascended.
Eleazar (*ēl-ē-ă-zēr*), one God has helped.
El-Elohe-Israel (*ēl-ēl-ô'hă-îs'rā-el*), God the God of Israel.
Eliab (*ē'lî-ăb*), God is his father.
Eliasaph (*ēl-î'ă-săf*), one God has added.
Elidad (*ē-lî'dăd*), same as Eldad.
Eliezer (*ēl-î-ē-zēr*), one God has helped.
Elim (*ē'lîm*), trees.
Eliphaz (*ēl'î-făz*), God is his strength.
Elishama (*ēl-îsh'ă-mă*), one God has heard.
Elisheba (*ēl-îsh'ē-bă*), God is her oath.
Elizaphan (*ēl-îz'ă-făn*), one God has protected.
Elizur (*ē-lî'zûr*), God is his rock.
Elkanah (*ēl-kă'nă*), one God created.
Ellasar (*ēl'ă-sahr*), the oak of Assyria.
Elon (*ē'lôn*), an oak.

El-Paran (*ēl-pā'rān*), the oak of Paran.
 Emims (*ē'mīms*), terrors.
 Enan (*ē'nān*), having eyes.
 Enmishpat (*ēn'mīsh'pāt*), fountain of judgment.
 Enoch (*ē'nōk*), initiated or dedicated.
 Enos (*ē'nos*), a man or a multitude.
 Ephah (*ē'fah*), gloom.
 Ephod (*ē'phōd*), an ephod.
 Ephraim (*ē'frā'im*), doubly fruitful.
 Ephron (*ē'frōn*), possibly means fawn-like.
 Er (*ēr'*), awake.
 Eran (*ē'rān*), watchful.
 Erech (*ē'rēk*), length.
 Esau (*ē'saw*), hairy.
 Esek (*ē'sēk*), contention.
 Eshcol (*ēsh'kōl*), a bunch.
 Etham (*ē'tham*), boundary of the sea.

G

Gad (*gād'*), a troop or a fortune.
 Gaddi (*gād'dī*), my troop, or fortunate.
 Gaddiel (*gād'dī-ēl*), a fortune from God.
 Galeed (*gāl'ē-ēd*), heap of witness.
 Gaza (*gā'zā*), strong.
 Genesis (*jēn'ē-sīs*), beginning.
 Gerar (*jē'rār*), a lodging place.
 Gerizim (*jēr'ē-zīm*).
 Gershom (*jēr'shōm*), expulsion.
 Gershon (*jēr'shōn*), the same as Gershom.
 Geuel (*geu'ēl*), elevation of God.
 Gideon (*jīd-ē-ō'nē*), a tree-feller.
 Gihon (*jī'hon*), a stream.
 Gilead (*jīl'ē-ād*), the mass of testimony.
 Gergashites (*jīr'gāsh-īts*).
 Golan (*gō'lān*), exile.
 Gomer (*gō'mer*), perfection or heat, passion.
 Gomorrah (*gō-mōr'rā*), submersion.
 Goshen (*gō'shēu*), frontier.
 Gudgodah (*gūd-gō'dā*), thunder.

H

Hagar (*hā'gahr*), flight, or a stranger.
 Ham (*ham'*), hot.

Hamor (*hā'mor*), an ass.
 Haran (*hā'rān*), mountaineer.
 Hashmonah (*hāsh-mō'nā*), fatness.
 Havilah (*hāv'ī-lā*), terror.
 Havoth-Jair (*hāv'ōth-jā'ir*), hovels or villages of Jair.
 Hazeroth (*hāz'ē-rōth*), villages.
 Heber (*hē'bīr*), a community.
 Hebrews (*hī'brews*), descendants of Eber.
 Hebron (*hē'brōn*), a community.
 Heth (*hēth'*), dread.
 Hezron (*hēz'rōn*), sheltered or blooming.
 Hiddekel (*hīd'dē-kēl*), swift-darting.
 Hivites (*hī'vīts*), possibly means tent-dwellers, villagers.
 Hobab (*hō'bāb*), beloved.
 Hobah (*hō'bā*), a hiding place.
 Hoglah (*hōg'lā*), a partridge.
 Hor (*hōr'*), the mountain.
 Horeb (*hōr'ēb*), dry.
 Hor-hagidgad (*hōr-hā-gīd'gād*), mount of thunder.
 Horites (*hō'rīts*), dwellers in caves.
 Hormah (*hōr'mā*), dedicated.
 Hoshea (*hō-shē'ā*), salvation.
 Hur (*hūr*), a hole or prison.

I

Irad (*ī'rād*), a runner.
 Isaac (*ī'zāk*), I laugh.
 Iscah (*īs'kah*), a spy.
 Ishbak (*ish'bāk*), leaving.
 Ishmael (*ish'mā-ēl*), one whom God hears.
 Israel (*īz'rā-ēl*), the prince who prevails with God.
 Ithamar (*īth'ā-mar*), coast of palm trees.

J

Jaakan (*jā'ā-kīn*), one who takes by force.
 Jaalam (*jā'ā-lām*), one who conceals.
 Jabal (*jā'bāl*), a stream.
 Jabbok (*jāb'bōk*), a pouring out.
 Jachin (*jā'kīn*), firm.
 Jacob (*jā'kōb*), one who supplants.

Jahaz (*jā'hāz*), a place trodden on.
Jahleel (*jah'lēl*), hoping in God.
Jahzeel (*jah'zēl*), allotted by God.
Japheth (*jā'fēth*), wide-spreading.
Jared (*jā'rēd*), descent.
Jasher (*jā'shēr*), upright.
Javan (*jā'vān*), clay.
Jebusites (*jēb'ūs-īts*), descendants of Jebus. Jebus means a place trodden down.
Jegar-Sahadutha (*jē'gahr-sah-hā-dū'thā*), the heap of testimony.
Jehovah-Jireh (*jē-hō'vā-jī'rē*), the Lord will provide.
Jehovah-Nissi (*jē-hō'vā-nīs'sī*), the Lord my banner.
Jemuel (*jēm-ū'ēl*), daylight of God.
Jephunneh (*jē-fū'n'ē*), nimble.
Jericho (*jēr'ī-kō*), place of fragrance.
Jerusalem (*jē-rū'sā-lēm*), dwelling of peace.
Jeshanah (*jēsh-ā'nā*).
Jeshurun (*jēsh'ū-rān*), upright.
Jethro (*jē'thrō*), excellence.
Jezer (*jē'zēr*), formation.
Jidlaph (*jīd'lāf*), tearful.
Jimnah (*jīm'nā*), good fortune.
Jobab (*jō'bāb*), a desert.
Jochebed (*jōk'ē-bēd*), God is her glory.
Jogbehah (*jōg'bē-hā*), lofty.
Jokshan (*jōk'shān*), snarer.
Joktan (*jōk'tān*), small.
Joseph (*jō'zēf*), increaser.
Joshua (*jōsh'ū-ā*), saver.
Jotbatha (*jōt'bā-thā*), goodness.
Judah (*jū'dā*), celebrated or praise of the Lord.

K

Kadesh (*kā'dēsh*), a holy place.
Kadmonites (*kād'mōn-īts*), people of the east.
Kedar (*kē'dahr*), black-skinned.
Kedemah (*kēd'ē-mā*), eastward.
Khelathah (*kē-hēl'ā-thā*), an assembly.
Kemuel (*kēm'ū-ēl*), assembly of God.
Kenaz (*kē'nāz*), hunting.

Kenites (*kēn'īts*), dwellers in nests.
Kenizzites (*kēn'iz-īts*).
Keturah (*kē-tū'rā*), incense.
Kibroth-Hattaavah (*kīb'rōth-hāt-tā'āvah*), the graves of lusting.
Kirjathaim (*kēr-jāth-ā'im*), the two cities.
Kirjath-Arba (*kēr'jāth-ahr'bā*), city of Arba.
Kirjath-Huzoth (*kēr'jāth-hū'zōth*), city of streets.
Kohath (*kō'hāth*), an assembly.
Korah (*kō'rā*), ice.

L

Labar (*lā'bān*), white or bright.
Lahairoi (*lah-hī'roy*), one who lives and sees me.
Lamech (*lā'mēk*), an overthrower or a vigorous youth.
Leah (*lē'ā*), wearied.
Lehabim (*lē'hā-bīm*), flames.
Letushim (*lē-tū'shīm*), hammered.
Leummim (*lē-ūm'mīm*), peoples.
Levi (*lē'vī*), joined.
Levites (*lē'vīts*), descendants of Levi.
Libni (*līb'nī*), white.
Lot (*lōt'*), a covering.
Lud (*lūd*), possibly means stripe.
Ludim (*lū'dīm*), descendants of Mizraim.

M

Maachah (*mā'ā-kah*), oppression.
Machir (*mā'hīr*), sold.
Machpelah (*māk-pē'lā*), a doubling.
Madai (*mād'ī*), a mede, or middle land.
Magog (*mā'gōg*), region of Gog.
Mahalaleel (*mā'hāl'ā-lēl*), praise of God.
Mahalath (*mā'hā-lāth*), smoothness, or a lyre.
Mahanaim (*mā-hā-nā'im*), camps.
Mahlah (*mah'lā*), disease.
Mahli (*mah'lī*), sickly.
Mamre (*mām'rē*), fruitfulness.
Manasseh (*mā-nās'sē*), forgetting.
Marah (*mā'rā*), bitterness.
Mash (*māsh'*), possibly means drawn out.
Medad (*mē'dād*), low.

Medan (*mē'dān*), stripe.
Mehujael (*mē-hū'jā-ēl*), smitten by God.
Melchizedec (*mēl-kīz'ē-dēk*), king of righteousness.
Meribah (*mē'rī-bā*), chiding.
Meshech (*mē'shēk*), drawing out.
Methuselah (*mē-thū'sē-lā*), man of the dart or arrow.
Midian (*mīd'ī-ān*), stripe.
Migdol (*mīg'döl*), a tower.
Milcah (*mīl'kah*), advice.
Miriam (*mīr'ī-ām*), rebellion.
Misrael (*mīsh'ā-ēl*), entreaty.
Mizpeh (*mīz'pē*), a watch tower.
Mizraim (*mīz-rā'im*), sorrow.
Moab (*mō'āb*), seed of the father.
Molech (*mō'lēk*), king.
Moreh (*mō'rē*), high oak.
Mosera (*mō-sēr'ā*), discipline.
Moses (*mō'zez*), from the water.

N

Naamah (*nā'ā-mā*), pleasant.
Naashon (*nā-āsh'ōn*), an enchanter.
Nadab (*nā'dāb*), liberal.
Nahbi (*nah'bē*), hidden.
Nahor (*nā'hōr*), snorting.
Nahshon (*nah'shōn*), same as Naashon.
Naphtali (*nāf'thā-lī*), my wrestling.
Nebaioth (*nē-bī'ōth*), heights.
Nebo (*nē'bō*), the head.
Nemuel (*nē-mū'ēl*), spread by God.
Nimrah (*nīm'rā*), clear, pure.
Nimrod (*nīm'rōd*), a rebel or lord.
Noah (*nō'ā*), rest.
Nod (*nōd'*), banishment.
Nun (*nūn'*), a fish.

O

Obal (*ō'bāl*), perhaps means bare.
Ocran (*ōk'rān*), afflicted.
Og (*ōg*), long necked, gigantic.
Onan (*ō'nān*), strong.
Ophir (*ō'fīr*), abundance.

P

Padan-Aram (*pā'dān-ā'rām*), the fertile plain of Aram or Syria.

Pagiel (*pā'jē-ēl*), event of God.
Palestine (*pāl'ēs-tēn*), land of the Philistines.
Palti (*pāl'tē*), my deliverance.
Paltiel (*pāl-tē'ēl*), deliverance of God.
Paran (*pā'rān*), place of caves.
Pathrusim (*pāth-rū'sīm*), descendants of Pathros or the south folk.
Pau (*pā'ū*), bleating.
Pedahzur (*pēd'ā-zūr*), one preserved by the rock or God.
Peleg (*pē'lēg*), division.
Peleth (*pē'lēth*), swiftness.
Peniel (*pē-nī'ēl*), the face of God.
Peor (*pē'ōr*), a cleft.
Perizzites (*pēr'iz-its*) many mean farmers.
Pethor (*pē'thōr*), a table.
Pharaoh (*fā'rō*), the king or the sun.
Pharez (*fā'rēz*), a breach.
Pichol (*fī'kōl*), commanding all or mouth of all.
Phinehas (*fīn'nē-ās*), mouth of brass.
Phut (*fū't*), afflicted.
Pihahiroth (*pī-hā-hī'rōth*), the place of grasses.
Pildash (*pīl'dāsh*), possibly means flame.
Pisgah (*pīz'gah*), the heights.
Pison (*pī'sōn*), overflowing.
Pithom (*pī'thōm*), a narrow place.
Potiphar (*pōt'ī-fahr*), belonging to the sun.
Potiphera (*pōt'ī-fē'rā*), same as Potiphar.
Punon (*pū'nōn*), darkness.
Putiel (*pū'tī-ēl*), afflicted by God.

R

Raamah (*rā'ā-mah*), a trembling.
Rabbah (*rāb'bā*), a great city.
Rabbath-Moab (*rāb'bāth-mō'āb*), the city of Moab.
Rachel (*rā'chēl*), a ewe.
Raguel (*rā-gū'ēl*), a friend of God.
Rameses (*rā-mē'sēs*), son of the sun.
Ramoth (*rā'mōth*), heights.
Rebekah (*rē-bēk'ā*), a noosed cord.
Rehob (*rē'hōb*), a broad street.

Rehoboth (*rē'hō-bōth*), broad streets or places.

Rephaim (*rē-fā'im*), giants.

Rephidim (*rēf'i-dīm*), resting places.

Resen (*rē'sēn*), a bridle.

Reu (*rē'ū*), a friend.

Reuben (*rū'bēn*), behold a son.

Reuel (*rē-ū'ēl*), a friend of God.

Reumah (*rū'mā*), high.

Riphath (*rī'fath*), possibly means spoken.

S

Sabtechah (*sāb'tē-kah*), dark colored.

Salah (*sā'lā*), sent, or a javelin.

Salem (*sā'lēm*), peace.

Salim (*sā'līm*), same as Salem.

Sarah (*sā'rā*), a princess.

Sarai (*sā'rā*), perhaps means contending.

Seba (*sē'bā*), a man.

Seir (*sē'ir*), prickly.

Serah (*sē'rah*), overflowing.

Sered (*sē'rēd*), fear.

Serug (*sē'rūg*), a branch.

Seth (*sēth*), compensation.

Sethur (*sē'thūr*), hidden.

Shammah (*shām'ah*), desolation.

Shammua (*shām-ū'ā*), renowned.

Shaphat (*shā'fāt*), a judge.

Shaul (*shā'ūl*), asked.

Shaveh (*shā'vē*), a plain.

Sheba (*shē'bā*), an oath.

Shechem (*shē'kēm*), a ridge or shoulder.

Shedeur (*shēd'ē-ūr*), darting light.

Shelah (*shē'lah*), peace.

Sheleph (*shē'lēf*), drawing out.

Shelomith (*shē'lō-mīth*), peaceful.

Shelumiel (*shē-lū-mī-ēl*), peace of God.

Shem (*shēm'*), a name.

Shemida (*shē-mī'dā*), fame of wisdom.

Shemuel (*shē-mū'ēl*), heard by God.

Shenir (*shē'nīr*), a coat of armor.

Shepham (*shē'fām*), a bare land.

Shillum (*shāl'ūm*), retribution.

Shiloh (*shī'lō*), peace.

Shimron (*shīm'rōn*), a watch post.

Shinar (*shī'nahr*), perhaps means land of the two rivers.

Shiphrah (*shīf'rah*), brightness.

Shiptan (*shīf'tān*), judicial.

Shittim (*shīt'im*), acacia trees.

Shophan (*shō'fān*), extension.

Shua (*shū'ā*), a cry, or wealth.

Shuah (*shū'ah*), a pit.

Shuham (*shū'hām*), a pit-digger.

Shuni (*shū'nī*), peaceful or fortunate.

Shur (*shūr'*), a wall.

Sibmah (*sīb'mah*), coolness.

Siddim (*sīd'dīm*), open plains.

Sidon (*sī'dōn*), a fishery.

Sihon (*sī'hōn*), sweeping away, or a warrior.

Simeon (*sīm'ē-ōn*), hearing.

Sinai (*sī'nī*), the bush of God.

Sion (*sī'ōn*), high.

Sodi (*sō'dī*), intimate.

Sodom (*sōd'ōm*), burning.

Succoth (*sūk'kōth*), booths.

Susi (*sū'sī*), a horseman.

T

Taberah (*tā-bē'rā*), a burning.

Tahan (*tā'hān*), probably means a camp.

Talmai (*tāl'mī*), furrowed.

Tamar (*tā'mahr*), a palm tree.

Tarshish (*tahr'shīsh*), hard.

Tebah (*tē'bā*), slaughter.

Tema (*tē'mā*), the south or the desert.

Teman (*tē'man*), to the south.

Terah (*tē'rā*), turning or a station.

Teraphim (*tēr'ā-fīm*), nourishers, household gods.

Timna (*tīm'nah*), restraint.

Tirzah (*tīr'zah*), delight.

Togarmah (*tō-gahr'mā*).

Tola (*tō'lā*), a worm.

Tophel (*tō'fēl*), mortar.

Tubal (*tū'bāl*), possibly means flowing forth.

Tubal-Cain (*tū'bāl-kān*).

U

Ur (*ūr'*), fire or light.

Uri (*ūr'i*), fiery.

Urim and Thummim (*ūr'im, thūm'im*), light and truth.

Uz (*ūz'*), sandy soil.

Uzal (*ū'zāl*), a wanderer or separate.

Uzziel (*ūz'zī-ēl*), the might of God.

V

Vophsi (*vōf'sī*), added or rich.

Z

Zaavan (*zā'ā-vān*), unquiet.

Zamzummims (*zām-zūm'ims*), noisy people.

Zaphnath-Paaneah (*zāf'nāth-pā-ā-nē'ā*), detector of secrets, or possibly a sustainer of life.

Zarah (*zā'rā*), the rising light.

Zared (*zā'rēd*), luxuriant growth.

Zebulun (*zēb'ū-lūn*), a dwelling.

Zedad (*zē'dād*), mountain slope.

Zelophehad (*zē-lō'fē-hād*), possibly means first born.

Zepho (*zē'fō*), a watch tower.

Zephon (*zē'fōn*), watch.

Zerah (*zē'rah*), rising.

Zibeon (*zīb'ē-ōn*), a robber.

Zillah (*zīl'lah*), a shadow.

Zilpah (*zīl'pah*), a falling.

Zimran (*zīm'rān*), famed for song.

Zimri (*zīm'rī*), my song.

Zin (*zīn'*), a low palm tree.

Zippor (*zīp'pōr*), a small bird.

Zipporah (*zīp-pō'rā*), feminine of Zippor.

Zithri (*zīh'rī*), protection of God.

Zoan (*zō'ān*), low.

Zoar (*zō'ār*), smallness.

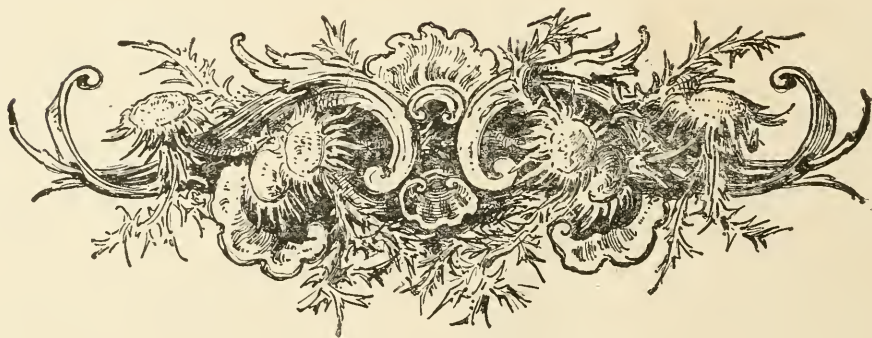
Zohar (*zō'hahr*), whiteness.

Zophim (*zō'fīm*), watchers.

Zur (*zūr'*), a rock.

Zurishaddai (*zū'rī-shād'ī*), God, my rock.

Zuzims (*zū'zīms*), prominent people or giants.



THE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

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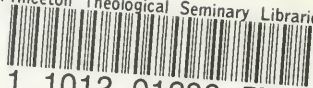
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